

A
MAN IN
CHRIST,
OR
A new CREATURE.

To which is added a
Treatise, containing Medi-
tations from the CREA-
TURES.

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A
Man in CHRIST,
Or
A New CREATURE.

2. COR. 5. 17.

*If any man be in Christ let him
be a new creature.*

IN the first Adam,
all the sonnes of A-
dam had an happy
estate: in which
while hee stood,
we stood and enjoyed the whole
image of God, and all perfecti-
ons which humane nature was
capable of: and when hee fell,
wee fell, and with him lost the
whole estate of grace and glory.

B

And

And so are fallen into an old ruinous condition of the old Adam, which threatneth us dayly with deserved destruction, and thrusteth us under the Regiment of death. Now for our repaire out of such misery, he that made us at first must make us anew, and give us a new stocke and estate, by transplanting us out of the old stocke into a new roote, and by removing us out of the old Adam, and setting us into the new Adam, Jesus Christ.

The meanes whereof, this Text will teach us.

In the which there are two generall points: first, the estate of a man converted, [He is in Christ:] secondly, the note of such a convert, [He is a new creature.]

To open the former, there are sundry questions.

Quest. 1. How a man is said to

to bee in Christ.

Answ. Two wayes: first, as a man, or creature: secondly, as a member, or new creature.

First, as a man, or creature among others: hee is so both in respect of creation, and preservation.

The former: because every man is said to be created, not only by him, but in him: as hee is the beginning of all the creatures of God.

The latter: because every man subsisteth in him, *Col. 1. 16. 17.* For hee is not like the Carpenter that maketh an house or ship, and leaveth it to the winde and weather when hee hath done: but hee abideth with his creature, to continue and uphold it in its beeing; which else would suddenly fall to nothing. According to *Act 17. vers. 28.* [In him we live and move, and have our beeing:] and not only by him

To bee in
Christ as a
member,
how?

Secondly, But our Text speaketh not of that, but of the second beeing in Christ: namely, as a member. And thus onely the Church is in him.

And as a member, one is said to be in Christ two wayes:

First, externally: onely as an outward member of the Church, and in the judgement of Charity; of which number are such as professe Christ, and joyne with the members in outward profession of Religion, and use of the meanes. Of the which, read *John 15. 6.*

Secondly, inwardly and effectually: which is, when first a man is knit by faith to the head himselfe: secondly, by love, to all the members, even invisible: thirdly, by outward profession to the visible Church, and produceth fruits of this inward union with Christ. And of this our Text here speaketh.

For

For hee that is thus in Christ, is a new creature: so are not the others.

The second question is, How commeth a man to bee in Christ?

How wee come to be in Christ.

Ans. By the straight union and communion betweene Christ and the Christian: who are farre nearer than friends, or men that dwell together in one house. For Christ and the Christian dwell not one with another: but one in another. As it is in the naturall body, the beeing of a member is not properly with the head, but in the head: so in the mysticall bodie, the being of the beleever is in Christ the head. And as the beeing of the Branch is in the roote: so it is betweene Christ, the Vine, and the beleevers, who are the Branches, *John 15.*

This straightnesse of union commeth from the straightnesse

of the band, which is, first, on Christ his part, namely his spirit of fortitude put into their hearts.

Secondly, on our part, which is our faith, by which wee are set into Christ. Faith onely giveth a beeing in the second Adam. God offereth in his covenant of grace, Jesus Christ to bee the head and Saviour of his body. Faith receiveth this offer, and putteth our name into the deede: onely faith draweth and sucketh vertue from Christ; and *Rom. 11. 24.* [Thou art grafted in by faith.]

Object. But Christ is in us, how can we then be in Christ?

Answ. This beeing in Christ, is Relative: for we cannot bee in him, but he must be in us. 1. *Ioh. 3. 10.* He that keepeth his commandements, dwelleth in him and he in him.

But it is with this difference, He is in us, and abideth in us by his

his spirit, and by upholding grace in us : Wee are in him by faith, and by the exercise of grace: and these two are inseparable.

Object. But Christ is in heaven, how can we be in him, and not be there?

Ans. If our beeing in Christ were after a corporall manner, then to bee in him, wee must bee locally in heaven as hee is : But this conjunction is spirituall, and the meanes of it, which is faith, is spirituall: not hindred by distance of time or place, from this most straight union. Thus Abraham by faith saw the day of Christ, and was in Christ sundry thousands of yeares before Christs incarnation: for he that is joynd to the Lord is one spirit : and the beleever is now in heaven after a spirituall manner, where Christ is.

Doct. Learne the happy estate of a man converted, that he is

B 4

now

The happy estate of a man converted.

now in Christ. 1. *Joh.* 5. 20. Wee are in him that is true; namely, in his Sonne Jesus Christ; the same is very God. 2. *Cor.* 12. 2. I know man in Christ, &c.

Reason 1. Because they stand not onely in generall relation to Christ as other men, and creatures doe, which are subject unto him as their Lord, but in nearer and speciall relation, as they are members of his body: of all which hee is most tender, and carefull, as a most loving and respectiue head.

Secondly, from this union floweth all the efficacie of his merits upon us: for nothing can proceed from Christ to us, till wee be in him; but being set into him, wee partake in all that Christ hath, as a loving husband first communicateth himselfe, and then all hee hath with the wife of his bosome.

Hence it is that Christ being
elected

elect of God, wee are elected in him, *Ephes. 1. verse 9.* And Christ being acquitted from our sinnes, wee are justified in him: for beeing found in Christ, as *Philippians 3. 11.* his righteousness is imputed unto us. If Christ be rich, and have treasures of wisdom, and grace; the Christian cannot be poore: [For in him we are made rich,] *1. Cor. 1. 5. Eph. 4. 27.* [Which riches is Christ in you.]

Thirdly, as all the promises of God are made in Christ, who is the foundation of them all: so they are made good onely to them that are in Christ. *2. Cor. 1. 20.* In him are all the promises, Yea and Amen: but to whom? even to the heires of promise: and who be they? even Abrahams seed, the faithfull posteritie of faithfull Abraham. *Gal. 3. 10.*

Fourthly, by beeing in Christ,

the Christian hath a sure estate:

First, in this life, strength, and assurance in temptations, tryals, and dangers, to be upheld unto victory: 2. *Cor.* 12. 2. I know a man in Christ: and *vers.* 9. My grace is sufficient for thee. *Iohn* 10. The sheepe of Christ, can none plucke out of his hands; his estate is not lyable to casualtie: no cheater nor robber shall defraud him of it.

Secondly, in death hee hath hope and assurance, in which state hee is a member of Christ: and hee that sleepeth in Christ, perisheth not; nay, beeing in Christ, hee shall be made alive againe. 1. *Cor.* 15. 18. 22. 1. *Thes.* 4. 14. 18.

Thirdly, in the day of judgement hee shall stand with boldnesse. 1. *Iob.* 2. 28. Little children abide in him, that when hee shall apprare, wee may bee bold, and not ashamed before him at his coming.

Vse I.

Vse 1. Labour to know thy selfe in this happy condition, else is Christ appeared in vaine unto thee; the whole Gospel is in vaine unto thee.

Quest. But how may I know this, namely, that I am in Christ?

First, hast thou disclaimed thy owne righteousness, and given thy selfe wholly unto him?

Phil. 3. Paul could not be found in him, till hee had disclaimed his owne righteousness, and esteemed it as dung. Papists cannot be in Christ, because they doe not this. Hast thou denyed thy selfe? thy head did so. Takest thou up the Crosse dayly? so did he. Canst thou abide to crucifie the flesh, and lusts of it? thy head was crucified: but if thou canst not take thy selfe short in carnall delights, nor renounce the fashions of the world, nor abide the doctrine & practice of mortification; never say thou art in Christ.

How to know a man in Christ.

1. *Note.*

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How to know a man in Christ.

1. Note.

2. *Note.*

Christ: can a member be so contrary to the head? *Gal. 5.24.*

The second note is subjection unto Christ as a head. The most gracieffe man in the world, yea the diuels are subject unto Christ as a Lord: but art thou subject as a member unto such a head?

Quest. How is the member subject unto the head?

Answ. 1. Sweetly, and willingly, not by force and compulsion. Now aske thy selfe, Is Christs yoke irkesome and tedious? Are his commandements grievous? Is it grievous unto a member to obey the head, into which it is set?

Secondly, universally, it doth all that the head enjoyneth: Art thou subject in some commandements, but not in others? Thou canst forbear murder, adultery, drunkennesse; but must sweare, lie, prophane the Sabbath,

bath, spend thy time idly which is given thee to repent in: Doe the members thus picke and chuse with the heads commands?

Thirdly, sincerely: in all things seeking the good of the head, above it selfe: a member will venture it selfe to bee cut off for the safety of the head. Now what is thy ayme in thy subjection? is it thy owne name, reputation, thy wealth, or ease, or any base respect? how doth a member neglect it selfe for the head?

Fourthly, constantly: A member is never weary of obeying the head; but how fickle and inconstant art thou in the wayes of God? Thou wilt obey on the Sabbath, but wilt not bee tyed to dayly duties, some occasions must give thee dispensation. If some seasons of the yeare can win of thee to cast off thy calling, and live like an Epicure, eating, drinking,

drinking, scorning, gaming, chaffing, coveting, swearing, and the like: Is this to bee in Christ? The head setteth thee on no such worke: and if a man be not commanded by Christ in his actions, hee may easily know who is his master, and pay-master. What man dare goe to GOD for such workes to have them rewarded?

3. Note.

The third Note: Hee that is in Christ, and abideth in him, there is no abiding for sinne. 1. *Ioh.* 3. 6. Hee that abideth in him, sinneth not.

Quest. Is there any that sins not?

How a
man in
Christ sinneth not.

I

Answ. 1. He sinneth not studiously: he purposeth not sin, but holdeth a resolute purpose against it. Hast thou this note of Christ his beeing in thee, that thou sinnest not, who canst deliberate, and purpose, and willingly venture on sinne?

2

Secondly, hee sinneth not willingly;

lingly; namely, with his whole will; and full consent: for the will, so farre as it is renewed, is not gained to his sinne, but striveth, relucteth, and resisteth.

Thirdly, hee sinneth not affectedly, or with full delight in sin; hee sinneth sometimes: but if I have delight to sinne, saith David, God will not heare mee: hee sinneth, but loveth not his sinne, but hateth what hee doth: canst thou love thy sins and lusts, and delight in workes of darkenesse, in thy selfe or others? Christ abideth not in thee.

3

Fourthly, hee sinneth not deadly, or not to death; he abideth not in his sinne, in whom Christ abideth: his sin hath after it three things:

4

1. Sorrow and griefe that he hath sinned.

2. Care to rise and recover himselfe.

3. Feare not to sin againe.

Canst

Canst thou run on in sin without remorse, without returning, without care of repentance, or feare of Gods iustice? canst thou turne head against the wayes of God and good men desperately, as if thy conscience were turned into a rotten post? Thinkest thou that so living a roote can admit such dead branches? or can the surpassing holinesse of Christ the head, receive into it such rotten and gangrenous members? No, no: tye thy selfe by a thread of profession, so long as thou wilt unto this stock thou wert never ingrafted as yet, that bringest such wilde and unavorie fruits. *Rom. 8. 10.* If Christ bee in you, the body is dead because of sinne, but the spirit is life for righteousness; that is, the spirit liveth by grace, and manifesteth that life in motions of grace and holinesse. And a plaine marke of a man in
Jesus

Jesus Christ is that in *Rom. 8. 1.*
[Hee walketh not after the flesh,
but after the spirit.]

Fourthly, hee that is in Christ
and abideth in him, the Word
of God abideth in him: for these
two are inseparably joyned.
John Chap. 15. verse 7. [If you
abide in mee, and my Word a-
bide in you.] And this is made
a sure signe of our beeing in
Christ, *1 Joh. 2. 5.* Hee that kee-
peth his Word, in him is the love
of God perfect. By this we know
that we are in him.

4. Note.

This is more than to heare
the Word, than to understand
it, or to retaine it, as many doe,
who can entertaine it, as they doe
strangers, for a meale, or a nights
lodging, or a short time: but it
must abide as an in-dweller; for
wee dwell no longer in Christ,
than his word dwelleth in us.
1. Joh. 3. 14. Hee that keepeth
his Commandements, dwelleth
in

in him, and hee in him. And on this condition only he commeth in, and dwelleth in us. *Iohn 14. 23.* If any man love me, and keepe my Word, my Father will love him, and we will come into him, and dwell with him.

Wee heare many good things, but we heed and hold but a few; and those few but a little while: as riven vessels wee let them slip. For,

First, how weake an account can wee give unto God (as wee must) of all the good lessons wee have heard, and ought to have remembered?

Secondly, how could we continue the same men from yeare to yeare unchanged, if the word did continue in us?

Thirdly, what strangers are many of us to the Scripture, and grounds of Religion? whereas, if it did dwell in us, it would bee as well knowne unto us, as those that

that are in house with us.

Fourthly, how far is it to seek, and absent from us, when our mindes understand it not, our hearts affect it not, our consciences are not guided by it, nor our actions, nor the creatures are sanctified by it? as 1. *Tim.* 4. 4.

How plaine is it now, that thou art not in Christ, who wilt not afford his Word a resting place in thy soule? Remember that place, 1. *Iohn* 2. 24. If that which yee have heard from the beginning shall remaine in you, yee shall continue in the Son and in the Father.

The fift note: Examine whether thou hast the spirit of Christ. This is made a note of such a one. 1. *Iohn* 3. 10. Hereby we know that hee abideth in us, by the spirit which hee hath given us: And *Chap.* 4. 13. Hereby we know that wee dwell in him, and hee in us, because hee hath
given

given us of his spirit : And if any man have not the spirit of Christ, the same is none of his; that is, no member of his body, set into him, but in show, as a wooden legge, which receiveth not vitall powers from the head.

Object. This is a difficult marke : But how shall I know the spirit of Christ to bee in mee ?

How to
know that
the spirit
of Christ
is in me.

Ans. Many finde and conceive it to bee harder than it is, because they hold it no sinne to doubt whether they have the spirit or no ; when as they may as lawfully doubt whether they be Christians or no. But try thy selfe by this note :

1. *Note.*

First, wheresoever the spirit is, he rebuketh sin. 1. *Joh.* 16. 8. The spirit pricketh the heart of every Convert : and if thou hast him, thou must finde him a spirit of conviction.

Ob.

Object. I have beene often checked for my sinne, and that is my comfort.

Ans. But deceive not thy selfe. To the spirits conviction are required three things: First, sense and sorrow that thou hast sinned: Secondly, earnest desire of mercy, expressed in vehement hunger and thirst: Thirdly, a loathing and leaving of sinne. Never any received the spirit, but thus was sinne rebuked in them.

Secondly, the spirit writeth the law in the heart where hee is, *Ier.* 31. 31. and leadeth into all truth, *John* 16. 13. Hast thou this spirit of direction and counsell, teaching thee, and leading thee into duty?

2. Note.

Object. I know as much as any can teach me.

Ans. But art thou led by the spirit, or mis-led by the flesh and doctrine of carnall libertie?

Many

Many are taught, few are led, and yet onely they that are led by the spirit, are the sonnes of God: The spirit must bee the guider of thy course, as the Pilot in the ship: thou must shut thine owne eyes of carnall reason, and, as a blinde man, give thy selfe to bee led by the spirit.

3. *Note.*

Thirdly, the spirit where hee is, ruleth and commandeth: yea, reformeth and casteth out old errors of heart and life: for he will not dwell as an underling, but as a commander: his worke is to cast downe all high things exalted against grace, and to bring every thought into the obedience of Christ. Findest thou a spirit in thee prevailing against fleshly thoughts, carnall affections, desires, conversation? findest thou a spirit, framing thoughts, speeches, actions to the conformance of the Word? a spirit quickning to all that is good?

this

this is the spirit of Jesus Christ.

Fourthly, he being the spirit of supplication, *Zac.* 12. 10. maketh the elect to cry with unspeakable groanes. Dost thou finde not the words of prayer which any hypocrite may, but the spirit of prayer? who alwayes in prayer, first, leadeth into the sense of sin: secondly, into the apprehension of the excellency of mercy, which maketh him fervent: thirdly, letteth the soule see God appealed in Christ: fourthly, it sealeth to it the truth of Gods promises, who will heare, *Psal.* 50. 15.

4. Note.

Fifthly, assureth it selfe to bee in state of Christ his merits and intercession, to whom the Father denyeth nothing; all which must needes quicken the heart to fervent and frequent prayer.

5. Note.

The sixth Note: If thou canst discerne Christ in thy selfe, thou mayst bee sure thou art in him:
for

6. Note.

*Unum re-
latorum
ponit alte-
rum.*

How to
know that
Christ is
in us.

1. Tryall.

for one relative affirms the o-
ther. And knowest thou not that
Christ is in thee, except thou bee
a reprobate? 2. *Cor.* 13. 5.

Quest. How may I know
this?

Answ. First, examine if Christ
be formed in thee, *Gal.* 4. 12. And
then Christ is formed in thine
heart, when God hath begun a
change in thy soule, by his grace
laying in thee the beginnings,
and seedes of grace.

The Apostle useth a compari-
son drawne from the forming of
an infant in the wombe, which
is not formed all at once, but the
principall vitall parts first; the
heart, braine, and liver, and then
the other by degrees: so grace
is not wrought all at once, but
by degrees: first, the beginnings
of Faith, Repentance, and holy
desires, and then a more lively
impression of the image of Christ
imprinted in their heart; which
standeth

standeth in knowledge, holinesse, and conformity to Iesus Christ in practice and passion, in suffering and doing as he did in some measure: Now if there bee no new lumpe which was not in nature, no forming, no reforming of heart and life, Christ is not there.

Secondly, try if Christ liueth in thee: and then Christ liueth in thee, when thou liuest by faith in the Sonne of God: making thy faith thy stay in all estates, in all actions, temptations, afflictions, when faith carrieth a sway, and hath a stroke in euery thing, and in life and death maketh the heart and life leane vpon Christ.

2. *Triall.*

Thirdly, if Christ bee in thee, then hee moueth in thee, and thou in him. The infant in the wombe is discerned by the moving of it, and so is Christ discerned in the heart: and then Christ

3. *Triall.*

C

mooueth

moueth in the heart, when his spirit moueth and inclineth it by a still and secret voyce vnto all good speeches and duties; and then thou mouest in him, when thou cherishest, fosterest, and followest his motions agreeable vnto the Word, and sufferest them not to dye in thee. As for example: The spirit moueth thee to redeem the time, to read in Gods Book, there to acquaint thy selfe with Gods will, in time to worke the workes of God, to minde thy account and reckoning; but thou resistest those motions, carnall and contrary motions thrust them out, & call thee to cards, dice, epicurisme, merriments, wasting thy time, putting off the euill day, as the heathens. Now Christ moueth not in thee, but the spirit that ruleth in the world; for Gods sweet motions are so strong, as that ordinarily they come to a birth.

Vse 2.

Vse 2. If thou beest in Christ, thou must imitate Christ; imitate him in his nature and holy example: the member is of the same nature, and doth the same things with the head: they all compose themselves to the motion of the head, into which they are set. *1. Ioh. 2. 6.* Hee that sayth he is in him, ought to walke, as he hath walked.

Quest. How did Christ walke, that we may walke so?

Answ. Christ walked, first, religiously: Hee began all things with God, did all things for God, and referred all things vnto God. First, hee began all things with prayer, and continued long together therein: sometimes whole nights in prayer, as the occasions were more serious. Doe wee so? doe wee sanctifie euery ordinance with prayer? doe we continue in prayer? doe not many sit vp whole nights

Imitation
of Christ,
wherein.

I.

I.

to play? when would they sit vp
so to prayer?

2. Secondly, he did all things by
the warrant and Word of his
Father; he contemned his owne
will, that hee might doe his Fa-
thers will: Not my will, but thy
will be done; yea, he would lose
his life, before his obedience.
Doe we so? Wee say, Thy will
be done, as if wee would doe all
the will of God, and as if there
were but one will betweene
Christ and vs: But as the Scribes
and Pharisees, wee say and doe
not: We will not giue our wils vp
to Gods will and Word, further
than our selues list and like: nay,
many say, as that rebellious ge-
neration; The word of the Lord
spoken vnto vs by the Ministers,
we will not doe. When or where
see wee any thing reformed by
the power of the Word?

3. Thirdly, hee referred euery
thing vnto his Fathers glory: he
neuer

neuer sought his owne praise and reputation, but auoyded it: Doe we so? Who dare say he seeketh to glorifie God in casting off his calling, & spending dayes and nights in idlenesse, or worse? when did our Lord walke so, that we might so doe also? Fye vpon such heathenish Christianity. This glorious head will not bee so disgraced, as to take in such monsters for members.

Secondly, - hee walked holily, and commanded vs to learne of him; but wee that say we are in Christ, lay aside this glasse, and striue in pride to be beyond each other: We cannot keepe filthy fashions out of Christians, because neither the mind of Christ, nor himselfe is in vs.

Thirdly, hee walked fruitfully and diligently in his calling. *Acts 10.* Hee went about doing good: hee watched and apprehended all occasions of helping

II.

III.

mens soules and bodies. Hee spent all his time in painefull performance of his calling. How doe wee so, who spend so much time in vnfruitfull courses, wherein we do no man good, but our selues and others much harme?

And sometimes through the day scarce doing any thing, which may in the night minister comfort vnto vs.

If men should say to themselves euery night, How much time haue I vainely spent this day, which I might haue redeemed to prayer, reading, or some fruitfull meditation for my soules good? to some worke of Repentance, or of Charity, or of Mercy, or Iustice? Alas, what a cooling card would this be, if he inferre, My Lord neuer walked so; and I must walke as hee walked, if I bee in him, further than in outward profession. Was he euer in
Gods

Gods worke? so must I bee, if I be in him.

Fourthly, hee walked righteously and iustly. An admirable patterne of ciuill righteousness: he neuer deceiued any man, neither by word nor deede: neuer was guile found in his lips or hands: neuer couetousnesse of any mans goods was found in him: he gaue his due to euery man, high and low.

Doe we walke so? many of vs take liberty to deceiue our Brethren by word or deede, lyes, oathes, and false trickes: and hold it lawfull to couer our Neighbours money vnder a couer and colour of play, and so get his money into our hands, which neither God, nor any good meanes giueth vs, and maketh vs masters of. A most grosse and hatefull iniustice, condemned by the light of nature amongst the heathen: and

yet neither the light of nature, nor of grace, can cry it downe amongst Christians. Neuer saw a fig-leave over thy sinne, to say, I care not whether I win or lose: thou shouldst care to walke as Christ walked, who in this case did neither win nor lose. Besides, thy chafing and swearing giueth thy tongue the lye. And sure I am, many would take great care before they would part with so much mony to the poore, or ministry, or any good vse in a whole yeare, as they can set at the stake of one cast of an vnlawfull Dice.

- V. Fifthly, Christ walked in the light, namely, in the purity of his nature. There was no darkenesse of ignorance in his minde, no darkenesse nor disorder in his will and affections: secondly, in the purity and light of holy conuersation: he neuer committed any works of darkenesse: thirdly,
- in

in cōmunion & fellowship with his father, with whom no darkeness hath fellowship ; himselfe being the most pure and inaccessible light.

And thus must wee walke , if we be in him. 1. *Iohn* 1. 6, 7. *If we walke in the light, as hee is in the light, we haue fellowship with him*

But doe we so? doe not many walk like Gentiles, hauing their vnderstandings darkened ; not because they want light , but because they hate the light of God, and fight against the light of the Word, and of their owne Consciences ?

And doe not many walke in the fruitlesse workes of darkeness ?

I say not, slip into some workes of darkeness , which often a godly man may doe : but walke, trade, and continue in the workes of darkeness ; and goe on to blacke darkeness. Such impure

persons of fowle hearts, hands, and liues : and Libertines, that take liberty to doe as they list, and cast off all counsell of the Word ; scorers of their teachers and instructors , and more of their godly instructions ; followers of the fashions of the world , in the loathsome guises of it ; fearing nothing so much as to bee good ; hating nothing more, than to bee fashioned according to the Word of God, are far from walking as Christ walked.

Lastly, how doe wee embrace communion with God, who are neuer so merry as when the thoughts of God are shut out ; are most heauy and weary , in the place and meanes of his presence , in which hee communiceth himselfe with his people ? our sore eyes cannot abide so cleare a light ; And what communion can there bee betweene
light

light and darkenesse ? All this while the Apostle telleth vs, that we are far enough from being in Christ.

The third vse. Is this so happy a condition to bee in Christ ? Let it prouoke vs to labour to get into so happy an estate. To which end, let vs looke vpon it, not as the world, who seeth nothing but basenesse and contempt in Christ himselfe, but with eyes cleared, and then wee shall discern it.

First, to be an honourable condition: To become one, not with Christ, but in Christ: to bee a member of Christ. So Christ appeared in great humility to aduance vs to this honour.

Secondly, it is a most comfortable condition: for,

First, now there is no condemnation to them that are in Iesus Christ, *Rom. 8. 1.*

Secondly, all thy debts are discharged.

To be in Christ is an estate

1. Honourable.

2. Comfortable.

discharged. Thou hast in him satisfied, and in him fulfilled all righteousnesse: for who payeth the wiues debt, but the husband? & the debt being once payed, it shall neuer be demanded more.

Thirdly, all the grace and good that Christ hath in himself, is thine: whole Christ is thine by imputation of his merits, holinesse, obedience, actiue and passiue. This louing Husband hath all holinesse and happinesse for his Spouse. His life is thine: for he that hath the Sonne, hath life; his death is thine, and all the fruits of his passion; his resurrection and ascension is thine, that thou mayest boldly ascend in affection, and cause thy prayers to ascend; yea, and in person to ascend into thy fathers house, and pull downe his intercession. Oh what a rich estate is this, that a man can aske nothing, but he shall haue it, *John 15. 7.*

Thirdly,

Thirdly, it is a most safe condition to be in Christ; our head is aboue water: an able head will saue and protect the members. All sins and imperfections are now couered and hid: for the head will hide the defects of the members. He takes vpon him all the quarrels of the Christian, and mightily ouercommeth hell, the graue, death, the deuill, and all aduersary power: so as the elect cannot bee seduced, nor seuered from God.

3. Safe.

Fourthly, it is a most fruitfull condition. Iohn 15.2. Euery branch that beareth fruit in mee, hee purgeth, that it might bring forth more fruit. How can a branch set into such a roote, but bee fruitfull? *Et contra*: Whereas the misery of one that is out of Christ, is, that hee can doe nothing at all. No branch can bring any fruit, that abideth not.

4. Fruitfull.

not in him. And whatsoever branch bringeth not fruit in him, is cast out as a withered branch into the fire, A fruitlesse barren tree dishonoureth God. Herein is the Father glorified; &c. He disgraceth the stocke into which he is set.

5. Perfect.

Fifthly, it is the onely state of perfection in this life. For all perfection is originally in him, and deriued to vs, because wee are in him. So as that in him, wee attaine all that maketh for grace or glory. *Col. 2. 10.* Yee are compleat in him, who leadeth into all truth, who giueth all graces in their kind, and addeth all degrees of those graces, which makes vp their full happinesse. Yea, the perfection of this state, is also in the preseruance and continuance of it. For we beare not the roote, but the roote beareth vs. Our saluation dependeth not on our selues, but

but on him : for being in him, we not onely grow, but increase; and the older we grow, the more we flourish, and bring fruit, *Psalm* 92.20. All other branches may bee plucked away from their stocke by violence of windes, or mans hand, or consumed by time and age: but it is not so with those that are in this root; life nor death, things present nor things to come, can seperate them, &c.

Rom. 8.38.

From the state of a man renewed, we come, to the note of him, [He is a new creature.] Where consider: first, what is meant by a new Creature, and why a man in Christ is so called: secondly, how a man may know himselfe to bee a new Creature, which is here implied: thirdly, how a man may become a new Creature, seeing he must be so: fourthly, why he must be a new Creature: fifthly, Use both for instruction,

instruction, and secondly, consolation.

First, the new Creature, is the regenerate man, who is indued with new qualities of righteousness and holiness, according to the image of the new or second *Adam*.

To vnderstand which, consider in man three things :

1 The substance of soule and body.

2 The faculties of them,

3 The qualities of both.

For the first : the same substance of soule and body remaineth, which GOD created at first.

For the second : the faculties be the same; the same vnderstanding, will, memory, affections, senses, naturall motions the same they were; but the qualities of them all are changed and new framed : for whereas in the old *Adam*, the vnderstanding was,

was blinde, now it is inlightened; the will that was rebellious, is now bored in part vnto dutie: the cōscience, memory, thoughts desires, which were dull, earthly, dead, estranged from God, now are quickned, wakened, raised vpwards: the affections, which were crooked and corrupt, are changed and straightened: the senses which were seruants of sin, are seruants of grace, senses of discipline: the members that were weapons of vnrighteousnesse, are now become members of Christ: in one word, the whole man is in these qualities repaired and renewed, and made as here, a new creature; so elsewhere a new man, *Col. 3. 10.* The qualities thus framed in the hearts of the elect, at their first, conuersiō, are called a new creature. The man being the same in substance, faculties, & members; onely in the frame and order of them,

*Non quoad
substanti-
am, sed
malitiam.*

Resem-
blance be-
tweene the
first and
second
Creation.
1. The Au-
thor.

them, not the same. The new creature is not in respect of substance, but of malice.

Quest. But why is hee called a new Creature?

Ans. The worke of grace is a kinde of creation. *Psal.* 51. 10. Create in me a new heart. Now if restoring of Grace, where it was, be a kind of creation; much more the framing of grace at the first where it is not.

Secondly, there is a great resemblance betweene these two great workes of God, the first creation and the second.

First, the Author of the creation, was the Sonne of God: God by Christ made all things. By him were all things made. *1. Cor.* 8. 6. There is one Lord Iesus Christ, by whom are all things, and we by him: he is the beginning of the Creatures, *Acts* 15. 15. He being the mighty I ehouah, giueth being, and beginning

beginning to all creatures, not in Nature onely, but in Grace and Glory.

Againe, none can re-creat, but hee that first created. What is decayed in nature, must bee restored by the Author of nature: he that brought his whole order out of confusion, can onely bring our confusion into order.

Secondly, the matter of the creation was of nothing; which is the difference of Creation from Generation, which is the producing of a substance from a substance: so here was no preiacent grace, no preparing grace: For how could Adam prepare himselfe to his owne creation? and as little can a man, dead in sinne, prepare himselfe to the life of God: Nay, in the first Creation, was nothing to resist, but here is nothing but an old rubbish, strong in resistance.

Thirdly, the manner in the first

2. The matter.

3. The manner.

first Creation, all was made by a word. *Psalme. 33. 6. 9.* By the Word of God were the Heauens made: and *Psal. 148. 1. and 9.* He spake the word, & all things were made; so this is done by the same mighty creating word of God, which is the immortall seede in the worke of regeneration.

4. *The order.*

Fourthly, for the order: in that the light was first made; the first word that God spake, was, Let there be light, and it was so. So the beginning of this Creation is an infused light of knowledge. *Col. 3. 10.* The image is renewed in knowledge: and neuer could a world of beleeuers haue beene created, or a Church raised, but by the light of the Gospel.

5. *The quality.*

Fifthly, for the quality; in that Creation, all that GOD made, was exceeding good: but here is a further degree of goodnesse, to which new creatures are made farre

farre beyond them. They were all exceeding good in their naturall goodnesse, but this in a spirituall and supernaturall goodnesse. And whereas man was made to the image of God, he is here also framed to the image of him that created him, *Col. 3. 10.* But with this addition, that hee is now created to a more sure estate in that image.

Sixthly, for relation; in that the creature had absolute dependance on the Creatour for his being and wel. being, as also for his working: so this new creature must absolutely depend vpon God, both for new qualities and euery new act, and the motions of them; for we also liue, and moue, and haue being in him alone. For as all motion is from the power of some first mouer; so must our dependance bee on him, as well for working, and mouing in grace, as for our being,

6. Relation.

ing, and beginning in it. Thus we see what is meant by the new Creature, and why so called.

The second generall point, is how this new Creature may be knowne, seeing it is a note, by which a man must discern himselfe to be in Christ.

Ans. A new Creature may be discerned by foure properties.

The new Creature discerned by foure properties.
1. Note of a new creature.

I By a new light of sound and saving knowledge: for here the work beginneth, This knowledge is not naturall, nor historical, nor a generall knowledge of points in Diuinity, (which euen the diuels are not without) nor a bare knowledge in the Theory, or speculation of diuine things; but a sound and saving knowledge, whereby the mysteries of Gods Kingdome are not onely reuealed, but applyed, and locked vp, to the change of the man into it self: It transformeth

a man

a man into the image of Christ, from glory to glory, 2. *Cor.* 3. 10. It is a practical knowledge, that keepeth a man from euery euill way, *Pro.* 2. and a wisdom full of mercy, and good fruits, *James* 3. 17. Then are ignorant persons no new creatures, nor persons inlightned, but not changed; but haters of knowledge and the meanes, are much lesse new Creatures.

Secondly, because no creature can be both old and new at once: the new creation may be known by the passing away of old things. 2. *Cor.* 5. 17. In the old creature was a generall leprosie of sinne, spread ouer all the parts; and if this be not in part cured, thou art no new Creature. No man can put the new man vpon the old, but must first put off the old man. *Ephes.* 4. 22. Called the old conuersation in times past, *ὡς τὴν ἀναστομὴν*. So as if the old Adam liue,

2. Note of a new creature.

live and prosper in thee, thou art no new creature. If thou beest as earthly minded as once thou wast, if thy will be carried against the will of God, if thy affections settle vpon earthly, and vaine things, onely or principally: if thy conversion bee to the fashions of the world, and thou liuest according to nature; thou didest neuer attaine this happy estate by new creation. Here is no patching of a new piece vpo an old; if thou beest the same man thou wast borne, thou hast no part in this businesse.

3. Note of
a new cre-
ature.

Thirdly, in a new Creature, the whole is created a new. All things are now new: first, grace is totall in all parts; as in the birth of a child, the whole child is borne in all the parts. This worke of Creation, Christ compareth to the leauen hid in three peckes of meale, till all bee leauened: so God by a secret, but power-

powerfull worke, changeth the whole man, and all the parts. I say the whole, and parts of the new Creature, are renewed, and haue attained a new nature, which is called, *2. Pet. 1. 4.* A diuine nature, standing of diuine and heauenly qualities. The new Creature is sanctified throughout, in spirit, soule, and body; all is new both within and without. See it in the particulars, and apply them: First, the new Creature hath a new life, by which it liueth now the life of God: that is, whereby God liueth in his Saints; and the life of Christ, from which hee was a stranger. Hee liueth now the life of grace, which, when it is perfect in heauen, doth become the life of glory: hee hath begun eternall life below.

Secondly, a new birth: the new Creature is now borne of a new Father, begetting him:

D which

1. *Thef. 5.*

23.

The new Creature hath all new.

1. *New life.*

2. *New birth.*

which is God by his Minister ;
and a new mother, suckling and
feeding him , which is the
Church , by her two breasts and
Testaments.

3. *A new
soule.*

*And facul-
ties.*

1

2

3

Thirdly, a new soule: and here
God beginneth , wherein this
condition differeth from the
other: there God made the body
first, and then breathed a living
soule ; but here hee maketh the
soule new first, and worketh first
a new spirit without guile , or
raigning hypocrisie : secondly, a
new iudgement, or a new māner
of esteeming things: those things
he accounted aduantage, are now
losse; & he esteemeth of all things
as they are helps to heaven: third-
ly, new desires: before he desired
earth, profits, and sinfull lusts ; to
liue at large out of the sight of
God ; but now he desireth free-
dome from sin, purity of nature,
pardon of sinne, the presence of
God in his ordinances, the com-
ming

ming of Christ, the prosperity of the Gospel, the saluation of all Gods people.

Fourthly, new affections. As, First, new ioy in the law of God, in Gods ordinances of Word and Sacraments, *Psal.* 122.1. in Gods people that excel in vertue: yea, and in afflictions for well-doing, *Rom.* 5.5. Thus he could neuer ioy before.

Secondly, new sorrowes; not now for worldly things, losses, crosses, shame, sicknesse; but for sin, for want, or weaknes of grace, for spirituall iudgements more than temporall, for Iosephs affliction, when the enemy preuaileth against the Church, when Gods wrath breaketh out against his people. Incourage thy selfe in these sorrowes, which are a part of the new Creature.

Thirdly, new loue, where hee most hated: he loueth God most of al, he loueth to obey him, euen

when hee doth not ; hee loueth most that , which most crosseth his owne nature ; the smitings of the Word, the crosse of Christ, mortification , fasting, prayer. Hee loueth dearely the honour of God, and the place where his honour dwelleth ; he loueth the way to happines, as well as happinesse it selfe.

Fourthly, new hatred : he hateth his sin as the greatest euill, and his owne sinne , more than another mans : yea his most secret and deare sins most of all : he hateth not persons now , but sins : he hateth all finnes , euen those which himselfe doth ; small and great, he spareth none : Nay he hateth his life, and loueth it not to the death , in comparison of Christ. These are strange affections, but inseperable to the new Creature.

5. *New
senses.*

Fifthly , new senses ; a new cleared eye to discern the things
of

of God *Ephes. 1. 15.* A new eare opened, boarèd, circumcised to heare and obey. *Psalms. 40. 6.* A new taste how good God is, and relish of the things of God. A new smell to savour the things of the spirit, *Rom. 8. 5.* which before were vnsavoury, and tastelesse. A new feeling: hee feeleth the worke of the Word and Spirit in him, he feeleth a sweete apprehension of remission of sins and Gods fauour in Christ; hee feeleth the peace and ioy of a good conscience, and fellow-feeleth the affliction of his bretheren.

Sixthly, a whole new estate: hee is in state of regeneration, and in state of saluation, beeing before in state of death and damnation. A new name. *Isay. 62. 1.* Beeing marryed to Christ, is called by the husbands name, Christian. A new language of Canaan, he is of a pure language.

D 3

He

6. A whole new condition.

Hee hath new food, new milke from the breasts of the Church; Mannah from Heauen to grow by. Euery creature hath his proper foode to liue by: so here, hee hath new raiment to cloth him; the righteousness of Christ, the elder brother: new attendants & seruants to keepe him in his way; the Angels, *Psal. 34.* A new and liuing way by Iesus Christ to walk into heauen, contrary to the way of the world.

7 A new
death.

Seuenthly, a new death; not of his soule in sin, as before; but of sinne in his soule: Nay, his body dyeth not the common death of all men, but a new death, sanctified, seasoned in the death of Christ: yea more, he hath a new graue and buriall of sinne in his soule: and his body is layd in a Tombe wherein neuer wicked man was layd, all perfumed in the buriall and graue of Iesus Christ. Here is a new Creature; all new,
all

all tending to perfection.

The fourth note of a new creature, is, new Motion, called new obediēce: first, from the original: secondly, the matter: thirdly, the manner: fourthly, the end of it.

First, the spring or rise of the new Creatures Motion is from within: all he doth is from the spirit within him. The Old mans Obedience is from without, hee beginneth at his finger ends, is drawne by outward inducements; hee setteth his seruice to sale, to the view of men, as a clocke that worketh not from within, but is moued by plummetts and weights without: But the new Creature performeth new Obedience from a new ground; he hath not onely *Spiritus adstantem*, but *assistentem*; that is, hee hath not the presence of the spirit only, but his assistance. Of all sins he shunneth the most inward and spirituall: of all

4. Note of
a new creature.

I.

iudgements hee most dreadeth inward and spirituall : of all places hee would haue his heart within sweetest, cleaneſt, and beſt trimmed.

2

Secondly, the matter of his Obedience is grounded in the Word, either in ſome precept generall or ſpeciall, or in ſome example : in all his motion hee looketh to the rule, as the Iſraelites to the cloud : hee hath a new Cōmandement to obſerue, *John 13.* from a new Maſter, whom his deſire is to pleaſe in all things; which cannot bee in any thing, but commanded by himſelfe.

3

Thirdly, the manner of his motion is new, and diuerſe from other men; yea, from himſelfe. A beaſt may doe the ſame things that a man doth, eate, drinke, ſleepe: but the manner is not the ſame. A wicked man may doe ſome things that are good
and

and commanded, as hearing, reading, praying, fasting: but hee flubbers it ouer, and contenteth himselfe to doe it in any fashion, to get it ouer: But a new Creature aimeth as much at the right manner of doing, as the thing it selfe.

The maine difference in the manner of doing betweene the old and new creature, is in two things:

1. As euery Creature hath his seuerall delight in his proper action: so the new Creature doth duties with delight, freedom, cheerefulnesse. The Bird delighteth in singing: so the new Creature delighteth in his new motion, and the Commandement is not a burthen.

2 As euery Creature is vni-forme in his proper action; it doth them all alike euery where: so the new Creature is the same in his obedience euery where.

4

Ioseph is Ioseph in the dungeon, as well as in the top of the Kingdom. Job is Job on the dung-hill.

Fourthly, the end of his Motion and Obedience is new, Gods glory directly; as the glory of God shareth in all the workes of the Creation, *Rom. 1.* The Heavens declare his glory, and the Earth show his handy worke: Much more this new Creature, in his motion, expresseth the glory of God. Carnall men are like blazing-starres, which so long as they are fed with vapours, shine as if they were stars: but let the vapours dry vp, presently they vanish and disappare. So, so long as earthly vapours of profit, preferment, vaine glory, feed naturall men, so long they appeare in motion, and shine as starres, but no longer. But the new Creature is of another mould, he is a new workemanship, that will serue to the prayse of the glory

glory of the grace of the worke-
man, *Ephes. 1. 6.*

The third point is, How may a
man become a new Creature?

The Text saith, [Let him bee a
new creature:] as if it were in our
power to be so, or not to be.

Ans. This implyeth our
duety, not our abilitie of our
selues. Our duty is to labour af-
ter this new creation, to get into
this new estate, and to bee sure
wee haue our beeing in grace:
secondly, the Text speaketh of
one in Christ, whose will is freed
in part.

Ob. But how can I seeke a
being in grace, hauing no beeing
in it? I can resist it, but how can
I helpe it forward? can a dead
man moue to life

Ans. 1. All such places, as *Ier.*
4. 4. doe show vs, 1. what wee
cannot doe: 2. what wee ought
to doe: 3. what we must attaine
by grace.

2 The

2 The Lord who doth the whole worke of creation, doth it not so immediately as hee did the creation of naturall things : but ordinarily vseth meanes sanctified to this worke. God that made vs without our selues will not saue vs without our selues : nor worketh in the elect as in stockes and stones ; but as in reasonable instruments. First, hee hath appointed meanes for our regeneration and saluation : secondly, commandeth vs to vse them : thirdly, promiseth, that in the right vse of them, hee will put forth his mighty power vpon his owne meanes. Therefore thou maiest present thy selfe to the meanes, and submit thy selfe vnto Gods ordinances ; beware of thrusting away the offers of grace. No man can helpe himselfe into life : but being quickened by God, knoweth that he liueth, and doth the actions of life.

Quest.

Quest. But how can I, hauing no grace, seeke after grace in the meanes?

Ans. No man can seeke grace, but by grace: but being sought & found of God, can seeke. To vnderstand which, some distinguish of the meanes of grace.

First, some are of preparation, some of operation. In the former wee are meere patients, in the latter *Acti agimus*; that is, being moued we moue: he workes the will and the deede, and then we will and doe.

Meanes of preparation are,
1. Ciuilitie: 2. Humilitie.

First, a man must bee ordinarily ciuill, before hee be conuerted: for though euery man bee in nature equally distant from grace, all of them being dead in sin; yet as of dead men some are not so rotten as others: so by restraining grace some are more ciuilized than other. And
though

though not in respect of themselves, yet of the common grace of God, they may bee sayd not to be so farre from the Kingdom of God, as some others. Lazarus was in a further degree of death, than Iairus daughter, yet both dead. All are in themselves alike, as clay before the Potter: but by common grace some may be nearer the Potters hand than others. And there is more hope, (though no more power in himselfe) of a sober and well tempered man to be conuerted, than of a deboist drunkard, or whoore-master, or an vnruely scorner of grace.

Secondly, humility: which is a sense of his vtter nothing in grace; and it is a mournfull grieve of spirit in absence of grace, and presence of corruption. Here is an emptying of the soule, which is a requisite disposition to the filling of it. The applica-

application of the Law, maketh way for the Gospel. A man that setteth out to heauen, must faile by hell. As Creation was out of nothing; so it must bee out of sense of nothing in it selfe: and then the Lord is about a change, when a man seeth his neede of being changed. It is the poore in spirit whom the Lord looketh towards; it is the hungry soule whom he filleth with goodnesse: and neuer was this through search and serious sorrow sent away empty. *Romans, 7. 24.* Oh wretched man, &c. who shall deliuer me? I thank God in Iesus Christ, &c.

Now the meanes of operation which thou must vse, are,

First, an outward means, is, the preaching of the Word of God, which is the word of Truth, wherby we are begotten to God, *Iames 1. 18.* This word God ordinarily reacheth into the heart
for

Meanes to be vsed in this worke of grace.
1. Word preached.

for the producing of the new Creature. If thou neglectest this powerfull meanes, without which no man can haue ordinarily a being in grace, thou art yet no new Creature. Thou must come to the Poole and wait, and obserue the stirring of this water, and God, by the ministry of his Word and Sacraments, will put thee in for thy cure.

Adde hereunto, that seeing God vseth his Ministers, in begetting men by the Gospel; thou must acknowledge them thy Fathers in Christ, if thou wilt not proclaime thy selfe a bastard: if thou despise them, (as some do) then thou despisest God himselfe, and this whole new creation, *Acts 15. 9.*

1. Faith.

The second meanes is Faith; which is an internall cause of this new creation, and the first steppe and degree in this happy change. Hee that had no being in Christ.

Christ before faith, hath now a
being in him: for faith maketh
him a sonne of God. Thou that
wouldest know thy selfe to be a
new Creature; must

First, magnifie and highly e-
steeme of faith.

Secondly, get it in the meanes,
and keepe it surer than thy life.

Thirdly, study to increase it ;
Oh how rich might wee bee in
grace, if your hearts were more
large in faith? so much faith as
we bring, so much grace we car-
ry away; this is a purifier and
renewer.

Thirdly, this motion to a new
Creature, is not without strife ;
as it is in nature, so in grace,
euery creature hath his antipa-
thy *Gal. 5. 17*. Thinke not to get
so great a worke ouer, nor such
a change without strife. Thou
must therefore resist.

3. Strife.

First, whatsoeuer is contrary
to grace without thee; bad coun-
sels,

sels, bad examples, the fashions of the world, corruption of thy calling, and the like.

Secondly, but especially that which is within thee : grace setteth men against themselves ; regeneration will make them plucke out their right eyes, cut off their right hands : Raise thy spirit to take part against thy flesh, and dayly subdue thy lusts. Nature striues against sicknesse, and so grace against temptation.

4. *Prayer.*

Fourthly, in sense of thy beggery at home, thou must seeke abroad. Goe to God, earnestly intreat him: O create in me a new heart, and renew a right spirit within me. Vrge God with his promises of the new couenant, for the circumcising of thy heart, for taking away the heart of stone, and giuing in stead of it a heart of flesh.

These are the means by which the Lord putteth forth his

his power of new creation; the neglect of them, deprieth vs of this.

The fourth point: why must a man be a new creature?

First, this is the best creation, as the greatest; even the best worke that euer God did for vs; for he neuer changeth, but to the best; for first, the right of the second Adam is better, the state surer, the glory greater than any we haue in the first Adam.

Secondly, if it be farre better than our best estate in this first Adam, how infinitely doth this state of new creation exceed the state of our present corruption? wherein of sonnes of wrath, wee become sonnes of God; of children of hell, wee become heires of heauen; of limbs of Sathan, we become members of Christ; of styes and stables of Devils, and lusts, wee become Temples of the holy Ghost; of lost men,
and

Why a man must be a new creature.

Reas. I.

and cast-a-waies , wee become found in the right of the second Adam : the common care of Angels, and all things , are made to conspire for our good.

2 Reas.

Secondly, onely this new creation can bring thee into request, and acceptance with God : first, thy person. No outward respect or priuiledge can draw the eye of Gods approbation vpon thee. *Act. 10.* God is no respecter of persons: wealth, learning, honor, ciuill righteousnesse, all is doun in respect of this new Creature, *Phil. 3.* Neither can any outward worship : no deuotion, no ceremonie, no circumcision, no vncircumcision, but a new Creature, *Gal. 6.* No almes, no fasting, no meate, no outward worke or obseruation, commendeth a man to God without this new workmanship.

Secondly, for dueties ; vntill a man be new created in Christ, he can-

can doe no good worke : an ill tree can bring no good fruit. Without me ye can doe nothing, *Iohn 15*. And we must be created to good workes, before wee can doe any, *Ephes. 2 10*.

Let the blind Papists teach vs how they can iustifie their persons before G O D, seeing they must proceed from a person iustified already. *Sequuntur iustificatum, non precedunt iustificandum*, saith Augustine ; that is, Good workes follow the iustified person ; but goe not before him that is to be iustified. Good, many actions may bee materially, but not morally ; in themselves perhaps commanded and commendable, but in the doer, *splendida peccata* ; that is, glorious finnes.

Thirdly, the want of this blessed worke, strippeth vs of all comfort at once ; and better were it to bee no creature, as no new creature.

First,

3. Reason.

First, for the present : if we be not new creatures, wee vsurpe all that we haue, because we haue nothing in and by Christ : For looke what tenure we had in the old Adam, we haue forfeited all ; nay, the more indowments wee haue of knowledge, riches, meanes, place, authority ; if not in Christ, the greater will the abuse of them, and consequently, our owne damnation, be.

Secondly, for time to come ; it strippeth a man of all comfort of heauen, of happinesse : for except a man be borne a new, hee shall neuer see the Kingdome of God. To him that is not in Christ, there is no hope of saluation ; and that not as a professed member ; but as one tyed to the head first : flesh & bloud shall not inherit the Kingdome of God. Hearken, silly people, that haue nothing more ordinary in your mouthes, than this ; That God
that

that made me, will saue me. God saue thee not, because he made thee once, vnlesse he make thee againe. God saue no man, because he is his creature; for who is not? but because he is a new creature: if thou beest not created againe in the second Adam, as thou wast once in the first, thou canst not be saued.

Fourth'y, euery wise man will lay out most diligently, for that which will most bestead him, and that which he esteemeth best for himselfe, and for his good and lasting estate. Now if a man aske the Word, what is the best thing in all the world; it answereth vs, a new Creature.

Looke vpon the heauens, earth, men, beasts, or any other creature, they are all old creatures, & waxe old as a garment, and tend all to dissolution: they being not lasting themselues, cannot yeeld a lasting happinesse.

Looke

Reas. 4.

I

Looke vpon Princes, Nobles, Friends, Wiues, Children, where a man looketh for most content; all flesh is grasse, waxeth old, and withereth.

Looke vpon all the meanes, and supports of life : suppose it were Mannah from heauen, and water out of the rocke; this cannot preseruevs from waxing old, nor from dissolution: the Fathers did eate Mannah, and are dead : onely the worke of sound grace in vs which framethvs to be new creatures, shal outlast the world. The poorest man in the world, with the least measure of sound grace, shall outlast the Noble and Rich, with contempt of the honours and profits of the world ; seeing this workemanship is euer new, and falleth not to ruine, as the former doe.

2

Secondly, this is that which wee must sticke vnto in time of temptation, and triall ; for this creation

creation and workmanship, no created force can deface or demolish, no more than any kinde of creature can be destroyed out of the world by all the power and art of men. The gates of hell cannot preuaile against it : hee that giueth this creature a being, continueth it in being.

Sometimes Sathan would, make the childe of God beleue, that the whole worke is defaced, and fallen to pieces.

Obiect. Oh thou hast no grace at all, but a vaine conceit of it; or if thou hast any faith, it is so weake, it shall not hold out.

Ans. Yes, but first, I haue faith and grace; for I desire to beleue, and will hope about hope, and about all that I can feele. A sincere desire of good, argueth a presence of that same good desired in some measure.

Secondly, this smoaking Week shall not be quenched, but
E dressed

ressed to clearenesse.

Thirdly, though my selfe bee weake to hold any grace that I have, yet I know that God who created it, will uphold it; his covenant is, that as certainly as he created the heavens, so certainly he will save Israel; and put forth as mighty a power for the saving of his new creation, as hee did in spreading the heavens at first, *Isay. 45. 17, 18.*

Fourthly, though I feeble and confesse my grace to bee weake, yet grace is not a ground of comfort to me, as it is great or little; but as it is an argument that I am in Christ, who is my strength and salvation, and in whom I have right to a new heaven, and a new earth, in which dwelleth righteousness.

Thirdly, this is that which we must sticke unto for solid comfort in the day of death, and of judgement: first, when thou gas-

gaspest for life, this new worke-
manship will onely make thee
able to commend thy selfe con-
fidently to him, as unto a faith-
full creator; a new death atten-
deth a new life: secondly, in the
day of judgement, this will
make thee lift up thy head; for
there is no condemnation to
them that are in Christ: but thee
the Lord will then bring with
him to take possession of that
new heaven, wherein they shall
be ever with the Lord.

Fiftly, without this new
creature, is no salvation. *Revelat.*
21. 27. No uncleane thing can
enter: without holinesse no man
shall see God. Oh then stand
not on any thing else: Many
things may bring thee in ac-
count with men, but nothing but
this into account with God: not
temporall, or carnall; but spiri-
tuall, and internall.

Reason. 5.

First, stand not on kindred;

E 2

that

that is a respect of old Adam; no comfort in being of that old house, but of a new family, of the blood of Christ. Maries highest privilege was to beare Christ in her heart.

Secondly, nor vpon wealth; if not rich in God, in grace, in good workes; for that is a piece of the old earth.

Thirdly, nor vpon calling; if Kings, Prophets, Apostles; if not Kings and Prophets to God: in Christ all are one.

Fourthly, nor vpon Circumcision, Baptisme; if a broken vow: nor in profession, as did the foolish Virgins, wanting oyle.

Fifthly, nor vpon illumination and hearing: the new Creature is not only illumination of mind, but renovation of will: See there be a new heart.

Sixthly, nor an idle and fruitlesse course in Christianity. Look to a new life, that thou bee a
new

new lumpe, and to a new course; else thou art no new Creature. When I see a Christian stand as an image in the Church, without the powerfull motion of godlinesse; can I thinke him a new Creature? No, as God inspired a living soule into the old Adam, so here; and motion is inseparable to life, and all the motion is towards heaven.

Now having heard, first, what this new Creature is: secondly, the notes of him: thirdly, the meanes to be one: fourthly, the reasons of this new creation;

The Use is, first, for instruction. The worke of grace is a work of Almighty power: for it is a Creation, and so peculiar to God alone. To regenerate a man, is as mighty a worke, as to create a world, nay more: howsoever in Gods power, simply considered, nothing is easier or harder, who could as easily have made so

Vsc 1

many worlds, as creatures; yet *quoad nos*, in respect of our judgment, it must require a stronger power to create a new heart, than to create a new world. For as it is more easie for a Potter or Glasse-man to make a whole house full of pots, or glassees, than to take one broken all to peeces, to set the sheards together, as strong and handsome as they were; so is it here: For wee may conceive a higher power,

First, in setting an eternall frame, than a temporary.

*Second creation
no
lesse power-
full than
the first.*

Secondly, where a greater opposition and resistance is, as here, there being none in the other.

Thirdly, that creation was to make something of nothing; here of worse than nothing.

Fourthly, in that Christ made man by a word, but to this Christ must bee made a man, and set his arme to his Word.

Luke

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2
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Luke 1. 51. Yea, hee must set his side to it, and sweat droppes of water and bloud, before hee can produce it.

Fifthly, as that was out of nothing, so it cost nothing; but this cost a greater price than heaven or earth could containe: for God must shed his bloud to redeeme his Church.

Sixthly, that was done in sixe dayes: this is not perfected of a long time, being done by degrees; the whole life after conversion is little enough for it.

Seventhly, that was one powerfull miracle; but in every new creature are a number of miracles; in every one a blinde man restored to sight, a deafe man to hearing, a man possessed with many divells, dispossessed; yea, a dead man, as Lazarus, raised from the dead: in every one a stone turned into flesh.

From this creating power,

1. *Conclus.*

I gather these conclusions:

First, that the worke of Gods grace, where God pleaseth to worke it, can neither be resisted nor frustrated. What Creature could resist the being and forming of it selfe? Indeed before the worke of grace commeth, wee cannot but resist it: but in the instant of grace, wee neither can nor will resist. For God that found no will to grace: hath made a will, and doth so overpower and over-rule it, as that Paul, being converted, shall as willingly preach Christ, as ever before he persecuted him. And no maruell, seeing the Workeman is the spirit of strength and fortitude, and the instruments which hee useth, are mightie through God, to cast downe all contrarieties.

The late refiners of Palegianisme and Poperie, followers of Arminius, lest they should lose
all

all nature; hold the doctrine of free-will in man to his owne conversion; and say, that *possitis omnibus operationibus quibus ad conversionem in nobis operandam utitur Deus: manet tamen ipsa conversio ita in nostra potestate, ut possimus non converti*; that is, Grant all the operations which God useth to worke conversion in us: yet conversion so abideth in our owne power, that we may bee not converted; and perpetually put a resistabilitie in mans will to frustrate Gods worke of conversion. Which rightly and plainly in few words to conceive.

First, wee deny not but there is a rebellion and resistance of grace in depraved nature, *quantum in se est*; that is, so farre as it can, to hinder grace. *Act. 7.* You haue alwayes resisted the Holy Ghost, as your fathers did. Nay, in the regenerate themselves, the

flesh lusteth against the spirit.

Secondly, but though wee grant some act of resisting, yet wee deny any such resistance as is *superans*, and *prorsus impediens*; that is, there is no such power or resistance in corruption, as to frustrate Gods intention, or altogether hinder the efficacy of his grace, where he will put it forth, so as it may remaine in our power to bee converted or not. Which wee may prove by these testimonies of Scripture.

Ier. 31. 18. [Convert me & I shall be converted]: therefore the Lord worketh irresistably. *Ezek.* 36. 26. [A new heart I will give you.]

Ob. Yea, hee may give it: but we may resist the gift, and choose whether we will receive it.

Ans. No, saith the text, [I will make you walke in my Statutes.]

Acts 16. 14. [God opened the heart of Lidia.]

Ob. Shee might haue resisted

Ans.

Answ. No, the metaphor is taken from opening a doore or locke; and he that is the opener is he that hath the key of *David*, and hee openeth, and no man shutteth, *Revelat.* 3. 7. which is as much as to say, hee worketh irresistibly.

Reason 1. If mans corruption could hinder the worke of Grace, where God is pleased to worke it, then Gods counsell and decree may bee hindred and frustrate: for the Lord never intendeth any execution or action, without any eternall decree. But this position is contrary to Scripture. *Isay.* 46. 10. [My counsell shall stand.] *Isay.* 14. 27. [Hath the LORD determined, who shall frustrate it?] Therefore the Lord effecteth his counsell irresistibly.

Secondly, if mans corrupt will can hinder the efficacy of Gods Grace where hee will please to bestow

Reason 1.

Reason 2.

bestow it, then the corrupt and finite will of man is of more power than the omnipotent power of God, which hee alwayes putteth forth in the work of mans conversion. *Ephes. 1. 19.* The Apostle prayeth they may know what is the greatnesse of the power of God, in them that beleewe.

Why, how great? even the same which hee put forth when he rayfed Christ from the dead: and the same power hee putteth forth in rayfing us from the dead. Who ever saw a dead man either heipe or hinder his owne quickning? So as we conclude, this putting of GODS grace and aid under the power of man, and the not putting of mans will under the power of him, who quickneth where hee will, *Iohn 5. 21.* to say that God by his omnipotent power doth not incline our wils to his will,
or

or that hee hath not our wills more in his power than our selves haue; all this is the Pelagian Heresie. Let sharpe wits busie themselves in it as much as they will: God setteth not forth his grace as Chapmen doe their wares, to see whether a customer will chuse, and buy, or not. Is his power almighty? then it is not resistable. If it be resisted, how is it almighty?

Obiect. But the word which is the meanes of creation, may be resisted.

Ans. 1. The word it selfe, without the presence and concomitance of the spirit, is not an able instrument of conversion; for Paul is nothing, Apollos nothing.

Secondly, the word as an ordained instrument of Gods will to effect this or that, attended with the spirit of fortitude, can no more bee resisted, than the
omni-

omnipotent will of God: but now it doth ever that for which it is sent. *Isa. 55.*

2. *Conclus.*

Conclus. 2. The gift of saving grace is no exciting or reviving grace, as Papists and Pelagians teach: but it is more, even a creating grace, which is a framing of something out of flat nothing in grace and godlineſſe.

If it were ſo, that every man had ſuch an *interuum principium*; that is, an inward principall, as they ſpeake of, to diſpoſe himſelfe to will that which is truly good: or if a man were but halfe dead, and wounded as the Samaritan, here were no creation. If in conversion Chriſt onely removed an impediment, as the Goaler when he taketh off the prifoners ſhackles, and hee were only an inſtrument to helpe us to ſave our ſelves, this were to ceaſe to bee a ſecond creator. But Chriſt remaineth a Saviour, and

and hath not resigned his worke
over to us, to bee Saviours of our
selues.

3. *Conclus.*

Conclus. 3. Nothing in us, ei-
ther in being, or foreseene to bee
in us, was any cause of Gods
decree, thus to create us the se-
cond time, more than the first:
for, *Creatio est causa totius entis*;
that is, Creation is the cause of
the whole beeing: secondly, what
faith or good workes could bee
foreseene in them, who were all
in a forlorne and lost estate? All
the sonnes of the first Adam must
needes bee beheld in the state of
sin and death, before the second
Adam take them in hand: third-
ly, *Non ens, nihil agit ad ens*; that
is, That which hath no beeing,
doth nothing to a beeing: How
can that which hath no beeing at
all, perswade to the beeing of it
selfe?

Concl. 4. Neither the Word nor
Sacraments have any power in
them

4. *Conclus.*

themselves to conferre grace. This were to Idolize them, and to set them vp for gods. The Minister may allure and perswade grace: but Gods power must worke it. For, what is Paul, what is Apollos, if God giue not the increase? In the ministry may be *suavis motus*; but in God only is *fortius tractus*: that is, in the ministry is a sweet motion, but God onely strongly drawes vs, and then wee run after him, *Can.* 1. 3.

Object. The Gospell is the power of GOD to salvation, *Rom.* 1.

Answ. That is onely when the Lord in it putteth forth this creating power, else it becommeth a savour of death vnto death. For in this ministry God onely must bee depended on for working and increasing of grace: He must bee of infinite power that can conferre grace; for it is a
creation

creation. Is creation to bee ascribed to any power, which is not almighty? Gods grace raiseth dead men in sins: can any but the almighty power do this? It rescueth vs from the strong man, that keepeth hold till a stronger come: and must it not bee an almighty power that must doethis? It listeth vs to an vntutterable glorious estate in heauen: must not this be the working of an almighty power?

Esteeme therefore the ministry, Gods instrument; but al the power to be from God: as in Lazarus raising, the principall efficient was Gods Almighty power, the voyce was his instrument, which power by his voyce restored the spirit of naturall life to this dead body.

Conclus. 5. It is not in our owne power to repent when wee will, nor so soone done as wee thinke, nor so easie a thing as most conceiue,

5. *Conclus.*

ceive. For it is a creation, a worke of almighty power: A worke of as much difficulty to make a new heart, as a new world. There needeth no such power to worke such a fancie as men dreame Repentance to bee: to this worke the same power is required, as commanded light out of darkenesse; the same power which raised Christ out of the earth, and lifted him to heaven. *Colos. 1. 12.* Tellest thou me that thou canst repent when thou list, I will as soone beleve thee to tell mee thou canst make a world when thou listest.

6. *Conclus.*

Conclusion 6. Whosoever is a new creature, may finde in himselfe the effects of this mighty power. When God had created the world, a man could looke no where, but hee should espie the effects of God his Almighty power in severall kindes of creatures.

First

First, a number of things which were dead, were now quickned with life: so must every new creature bee called effectually out of the death of sin, and finde in himselfe a new life; that he may truly say after a sort, as Christ, I was dead, but am alive. *Revelat. 1. 18.* Though it be with him as it was with Lazarus, after he was raised, that hee carry a while the bands and napkins of death about him, yet hee hath heard the voyce of Christ quickning him, and hee is alive againe.

1

Secondly, Gods power appeared, in inlightening of the world at first: so must thou finde this second creation powerfull in the understanding, changing it, and inabling it to discern the things of God though contrary to sense and nature: yea, foolish and absurd to reason. Every new creature must truly say with the blinde

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blinde man, *Iohn. 2.* Whereas I was blinde, I am sure I see: and get his eyes dayly cleered to see Gods fauour smiting, killing; to espye righteousnesse in a cloude of miserable earth, heauen in the midst of hell. In looking vpon the creatures, the neerer Adam could behold them, the more did the power of God shine in euery part of euerie creature: so in this new creature. The greatest power is most observable in the most noble faculties & abilities.

3

Thirdly, what a power discovered it selfe in the change of that confusion, into such rankes or orders of the creatures? And no lesse power is seene in the change of the new creature. Of a Lyon, hee is become a Lambe: of a proud rebell, hee is become humble and lowly: as hard a thing as it is for a Cammell to passe thorough a Needles eye: a stronger

stronger is come to cast out those confusions of lust, and concupiscence, once so powerfull commanders ouer vs.

Fourthly, What a power is discovered in vpholding the creatures in their kinde? so here in the new creature: to continue and vphold the worke of grace in the midst of our corruptions, is as strange and powerfull, as to make fire burne & increase in the water.

Fifthly, what a power is put forth in ordering the seuerall wils of the seuerall creatures? So in the new Creature, who readily denieth his owne will, reason, wisdom, libertie, life, and all to giue vp it selfe to Gods will in all things. How marueilous is it, that of so rebellious a will, it should bee framed to cheerefull obedience of Gods commandements, thinking none of them grieuous?

Sixthly,

4

5

6

Sixthly, what mighty and divine power is that that overruleth all the motions of the creatures; which else would turne to the dissolution of the whole? The same is put forth in the motions of the new creature, inward and outward: To quicken us with heavenly desires and affections, is not lesse wondrous, than to see lead flying upward, or iron float on the water; as to love GOD and his Word, and ministers; all which set themselves against the swinge of corrupt nature, of his deare and profitable finnes. To make Gods ordinances, worship, Sabbath, his delight, to which he was as heavy as a Beare to a stake: To rejoyce in losses, and crosses for Christ, rather than feare them: which nature in times past, hated aboue hell.

To hate the workes of the flesh, which formerly were meate

meate and drinke, and sweet morsels under the tongue; and thought it as necessary as water to a fish: Here is *Digitus Dei*, Gods finger, a workmanship of God, a new creature.

Seventhly, how mightily did Gods power manifest it selfe in over-comming all difficulties in that creation? no finite power could turne hand to it.

So in the new creature, this power

First, maketh him runne through thicke and thinne, fire and water, sword and bands, and thousands of deaths for Christ. In Gods wayes hee can runne scarce interrupted with those rubs that overturne others: The cords that binde others hands and feet, are Sampsons flaxe to him; difficult commandements are easie to him. At one word, hee can sacrifice his Isaac, leave his countrey, not question-

ning or reasoning the case.

Secondly, hee can ouercome the most grieuous temptations; he can wrastle, with Iacob, till he haue neuer a limbe left, and preuaile with God himselfe. The keenest weapons of death cannot conquer this power; no water drowne it: Let him kill, yet it will trust; hee may kill the creature, but the new creature is vnconquerable.

Vse 2. Content not thy selfe with the first Creation, for had that continued good, we had not needed a second: and if thou hast no more than the first creation, it were better thou haddest neuer beene a creature. Labour therefore to grow vp in this workmanship, till thou beest wholly new.

To which purpose, thou must dayly,

First, grow vp in humilitie, and in conscioussnesse of thine owne

How to
grow up in
this new
creation.

1. In humi-
lity.

owne inability to every good word and worke. Paul after conversion, was much and often in this sense. Wee are not able to thinke the least good thought; and, the good I would doe, I cannot. For as the power of God in this new creation, did put forth it selfe, when wee were of no strength: *Rom. 5. 6.* so will it still manifest it selfe more in the sense of our infirmities. *2. Cor. 12. 9.* My power is made perfect in weakenesse: And, When I am weake, then I am strong: *verse 10.*

Secondly, grow up in faith, by dayly renewing of it, and use of meanes. Abridge not thy selfe in the use of meanes, neither publike nor private; the more thou wouldest finde this powerfull worke, the more must thou labour in increase of faith. Christ could not shew his mighty and miraculous power, where unbe-

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leeffe

2. In faith.

leese hindred : and the want of faith hindreth the displaying of this creating power. *Matth. 13. 10.*

3. In beauti-
full gra-
ces.

Thirdly, dayly decking and adorning thy soule with graces, by growing from faith to faith, from grace to grace. Hereby thou makest roome for Christ in thy heart, and fittest it as his Temple, wherein hee will reside for the upholding of his owne most gracious worke. Thus whereas every other creature waxeth older and older; onely the new creature groweth newer and newer, more flourishing in his age.

Vse 3. Let us demeane our selves as new creatures: *Col. 1. 10. 1. Thes. 2. 12.* [Walke worthy of the Lord.]

How to
demeane
our selves
as new
creatures.

Quest. How shall wee so doe?

Answ. 1. Manifest and maintaine that new image which is imprinted upon thee. In the first creation,

creation, every creature came forth and appeared in their severall formes and kindes wherein they were created: so the new Creature must appeare in his owne likenesse.

1. Manifest
and main-
taine this
image.

This was Adams advancement above all the creatures, that hee was made in the image of God, as none of them were. And this is the honour of all the Saints, that they are advanced to a farre more excellent image of the second Adam: for shall the first Adam beget children in his owne likenesse, and shall not the second Adam? shall earthly fathers beget creatures like unto themselves, and will our heavenly Father beget children to another similitude, than his owne?

Who art thou then that professest thy selfe a sonne of God, and in thy life resemblest the image of Sathan, sin, and unrighteousnes?

teousnesse? that professest the second Adam, but bearest the image of the first?

Secondly, maintaine this image of God thy selfe. The first Adam, made in the image of God, soone departed from this image. Sathan stole this image from the first creature: and is no lesse envious against the image of God in the new creature; but will assay whether by temptation, hee can rob us againe. Take heed of temptation: Let not the new creature meddle with forbidden fruit; Consider the danger of disordering this workmanship by sin. Adam by creation was a most lovely, innocent, and familiar creature with God: yet by one sinne of the most excellent and beloved creature, was rejected and punished in himselfe, and all his posterity: yea, behold the whole frame of this goodly world, and
all

all the creatures; how this excellent workmanship, defiled and disordered by sinne, was destroyed with an universall deluge. Let not the new creature sinne against greater grace. The Lord knoweth none that want this image; but will say one day, Depart from me, I know you not.

Secondly, to demeane our selves as new creatures; we must resigne up our selves wholly to Christ, whose creatures wee are: for all creatures else resigne themselves to the glory of their maker.

Man in his first creation had the name Adam imposed upon him, to note his frailtie; that hee was taken out of the dust of the earth: but in his second creation, which is from heaven, hee hath a more honourable name: as the name of Christian, of a member of Christ, of a brother of Christ; to note, that as he was

2. *Resigne
our selves
to Christ
our second
Creator.*

taken from the side of Christ, so hee should not abase himselfe to the service of sinne, Sathan, earth, or lusts: but onely devote himselfe to Christ, and walke worthy of this honourable name.

I

First, desire to know and mind nothing but him. In the first creation, man was indued with a cleare knowledge of God the Creator; and while hee stood, all his thoughts and meditations were taken up with sweetest contemplations of God his Creator. Now in the second creation, hee is indued with the knowledge of the highest mysteries of God the Redeemer; and now all his thoughts should runne after Christ, and his desires should fixe themselves upon Christ: and as Paul, I desire to know nothing else but Christ, and him crucified: and as the Martyr, Onely Christ, onely Christ.

2

Secondly, desire to be wholly
employed

employed for him. The creatures of Kings and great ones, as they are abusively called, apply themselves wholly to the will of their Masters, that have made them so great: And they bee not their owne; their wills, their times, their motions, their actions, and themselves, are not themselves, but wholly their Masters. And so here it is the Apostles argument. 1. Cor. 6. Yee are not your owne: glorifie therefore God in your soules and bodies, for they are his.

Thirdly, onely feare to displease him by sin; seeing as creatures wee depend upon him, both for our beeing and working. If he withdraw himselfe, or by sin be driven from us, wee stand not in grace one moment.

Thirdly, to demean our selves as new creatures, we must moove according to the motion of the new creature. Adam in the in-

F 4 nocency

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3. MOOVE
NEW CRE
TURES.

nocency was not to bee idle, but to live in labour, and in the exercise of a calling: so Cain and Abel, Lords of the world, were trayned up in a calling; so was the second Adam: So must wee bee diligent in the calling of a new creature, (that is) the calling of a Christian: Wee must neither be idle nor unfruitfull in the worke of the Lord.

This is a notable meanes to attaine to the perfection of the new creature. For as every creature in nature moveth from imperfect to perfect, so it is in grace; which our Saviour expresth by the corne in the field, *Marke 4.* which first riseth to a blade, and then moveth to an eare, and then to ripe corne in the eare: So the new creature riseth by degrees to perfection.

The exercise of the body causeth growth: which is not so much action as strength of action.

action. Not the trade, but diligence in the trade and calling, increaseth the stocke. The diligent hand maketh rich: so diligence in the meanes of grace, and earnestnesse in good things, addeth unto the stocke of grace. Therefore as Paul, forgetting what is behinde, let us presse hard to the marke, and high calling: *Phil. 3. 13.*

Fourthly, to demeane our selves as new creatures, wee must converse among new creatures. Every creature by nature gather to their likes: Birds of a feather, Beasts of one kinde. For every Creature hath agreement, and sympathie with his kinde: and things thrive best among their like; Even so the new man will be among new men. A Dove of Christ cannot affect, nor thrive, to live among Ravens: Nor the Sheep of Christ among the Swine, that wallow

4. Converse among new creatures.

in earthli nesse and lust. The new creature contemneth a vile person : but honoureth them that feare the Lord.

How?

I

First, joyne thy selfe now to the societie of the Saints. For as the Lord at first made man a sociable creature above all the rest : so when hee maketh him a new creature , it is not to thrust him into a cloyster ; but to live in holy and fruitfull society, and shine as lights, not thrust under bushels, but set in candlestickes, in the midst of a froward generation.

2

Secondly, admire this new workmanship in the meanest beginnings of grace, and that in the meanest professor of godli nesse: and honour it above the creation of a Duke or a Prince, that professeth against it. Esteeme a godly man not according to his first birth, but according to his new birth. I know no man after

after the flesh, saith Paul, that is, not according to their minority in the first creation, but according to the state into which they are new borne, and brought into by a second creation. And therefore men despise the new creature, because they see nothing but a peece of old earth upon them, which is base in outward appearance. And so they beheld Christ himselfe, and saw no forme and beauty on him. They gaze on the earthen vessel: but see no hidden treasure.

Isa. 53. 2.

Thirdly, agreement in judgement and opinion knitteth men in societie, *Rom. 15. 6.* The new Creatures have but one faith, one Lord, one hope, one religion, one profession. And herein thou must agree with them: *Gal. 6. 16.* They have one rule: Hardly shall we finde a new Creature among the Papists, who say, they

Popery in
some sense
rightly cal-
led the old
Religion.

they are of the old Religion:
which indeed in sundry senses
may bee called old, though it be
a new device, and humane po-
licy.

1 First, because it is every way
agreeable to the old man, a plea-
ser of naturall corruption: re-
quiring nothing which corrupt
nature will not willingly afford.

2 Secondly, it may bee said to be
old, because it can never beget a
new creature.

3 Thirdly, it is so old and doting,
as that it is tottering and falling
to ruine, as it selfe hath shifted
long since off the foundation laid
by the Prophets and Apostles.

4 Fourthly, conformity and si-
militude of manners linke men
together in good or evill. *Phil. 3.*
17. Looke on them which walke
so: walke with the wise. The
surest band of societie in the
new creature, is, the similitude
of manners, and converse in the

com.

communion of Saints : where each one chooseth his companion, for the grace of God hee espieth in him, and from whom hee may hope to get good. Hee never looketh to gather grapes of thornes, nor figges of thistles: and therefore his delight is in the fellowship of Saints, in GODS house, in their houses, in publike duties of Gods worship, in private duties of edification. Who would looke for these new Creatures in Tavernes, Play-houses, Ale-houses, places of riotous meetings, and hellish resort? where ordinarily is no mention of grace, but to disgrace and wound it, and all the friends of it. Follow the light side of the cloud, and not the darke side of it.

Fifthly, to demeane our selves as new Creatures, wee must live to the good of others. No Creature liveth for it selfe, but for the

5. Live as
new crea-
tures.

the whole: The Sunne shineth not for it selfe, but for the world: Trees beare not fruit for themselves: Nor doe cloudes breed raine for themselves, but to water the earth.

So the new creature must not onely bee good: but doe good to others. The Commandement is, *Gal. 6.* [*Doe good unto all, but especially to the household of Faith.*] These trees of righteousness must bee laden with fruits, that every man may gather and taste. A private man, but a publike good. Light is a most communicative, and diffusive Creature; and the more it imparteth, it hath never the lesse: Much more the light of grace; it feares nothing so much as a bushell, as truth feareth nothing but to bee hid. Aske thy selfe of what good use art thou in the world, that professest thy selfe a new creature: Art thou a private minded

mined man, a worldling, a man without bowels and compassion, a man without hands, from whom nothing can be wrung, for God, for his Church, his ministry, or any good use? thou art farre from a new creature, and as yet an unprofitable lump of earth, without sense of Heaven. Christs whole life was in doing good to all.

Vse 4. Let no man pretend his old man as a plea to maintaine his lusts. Oh I was angry, saith one, and I cannot beare an injury, it is my nature to beee hastie: And I, saith another, was overcome in company with drinke, and my nature is to beee soone overcome; and so in other lusts. But hast thou not now made a good plea? is it not all one to say, thou art no new Creature, who hast nothing but nature in thee? Why art thou a Christian, and no new Creature?

Or

Or a new creature without the spirit, which lusteth and subdueth the rising of the flesh?

Others by the same plea excuse the sinnes of their callings, Others doe so, and I must doe as other men: but a new Creature must differ from all old and sinfull courses.

Others follow the courses of the world with full spirits, in every new disguised fashion of apparrell, in excessive pride, in riotous gaming, feasting, &c. and say, it is the fashion, course, and custome of the age and time: But wert thou a new creature, thou wouldst not then plead for the olde corruptions of the world. A new creature is called out of the world, and hath a new constitution and frame of life, answerable to that calling, but contrary to the world. The defence is worse than the fault.

The last Use, is a ground of
con=

consolation to all Gods children, in that they are new creatures. The priviledges of the new creature are like that white stone, and the new name: *Revelat. 2. 17.* which no man knoweth, but hee that receiveth it. The stranger entereth not into his joy. I speake now of childrens bread, which is not cast to dogs, and of things that are riddles to the greatest part of the world. It could not be but that men in hearing what honour all the Saints have in their new estate, should reach at them as men ravished, if the veile were not over our hearts, as over the Jewes, when Moses was read. But the covenant was ever sealed amongst the disciples.

These priviledges of the new creature, are in respect,

First, of their renovation, and newnesse; and this both of their nature and condition.

First,

Priviledges of the new creature.

1. A new
nature.

First, hee hath attained a new and divine nature. 2. *Pet.* 1. 4. And this both in respect of a new father, and a new image: For whereas we be children of wrath, of disobedience, and of our father the divell, whose workes wee doe: *Iohn* 8. and by nature the seed of the wicked: wee, by this second creation, become the sonnes of God, the seed of Christ, and Gods very off-spring: *τὸ θεοῦ ἐκ γένου ἐσμὲν*, *Act.* 17. 28. For now of his owne good will hee begate us by the word of truth, *James* 1. 17. and what a dignity and honor is this to be Gods children, Kings children? Seemeth it a small thing, saith David, to bee sonne in law to a King? what am I, or what is my fathers house, to bee sonne to a King? In the first creation, thou sayest to corruption, Thou art my father; in the second, thou sayest to God; Thou art my father: 1. *Iohn* 3. 1. And

And secondly, whereas wee beare the image of the first Adam in sinne and corruption; and by sinne, no childe can bee liker his father, than wee are like the Divell: By this second creation, wee attaine a new image of the second Adam, wherein wee resemble our heavenly Father. Oh what a forlorne estate was that in the first Adam, wherein the image of God, by the fall, became as a dead childe, having some lineaments and image of the father, but a loathsome and rotten carkase, left onely as a monument of that image which once was there, to leave him without excuse? *Rom. 1.20.*

But now wee are renewed to the image of God againe; which the Apostle placeth in, first, knowledge; secondly, holinesse and righteousness.

For knowledge, whereas in the first Adam, wee are as blinde

as Moles; our mindes are in darknesse, more miserable than that of Egypt: a comfortable light of saving knowledge is created in our mindes, which are renewed in knowledge. A Sunne of grace, and righteousnesse is risen to us, and our eyes are open to behold it. A sanctified knowledge, not of the history of Christ, but of the vertue and power of Christ, in our owne new workmanship. Not a speculative, but a feeling knowledge, not like that of carnall men and hypocrites, whose knowledge of the truth reflecteth not on themselves; beeing like to stone vessels, which hold sweet waters, but are not sweetened by it: but it is a knowledge changing the minde and man into it selfe. *2. Cor. 3. 10.*

And for holinesse, the Saints carry upon them the image of God, both inwardly and outwardly. In the soule, the new creature

Creature resembleth God himselfe, in holy wisedome, truth, purity, and in many his most holy attributes; and in holy affections: Loving, where God loveth; approving, what hee approveth; hating, what hee hateth; delighting in the persons most, in whom God most delighteth: shewing kindnesse, patience, mercy, even to enemies, as the Lord himselfe doth.

And for outward holinesse of obedience and conversation; whereas when hee was in the old Adam, hee walked in the wayes of the world, without GOD, and without hope; expressing the old Adam in all bad customs and habits of sinne, and the man beeing wholly dead in sin, onely his sin was alive: Now being a new creature, he beareth holines written in his fore-head, as being made a Priest unto God. A new man hath new manners,
new

new obedience, new carriage, and conversation: he now walketh after Christ, the most absolute patterne of all purity and holinesse.

Oh what a comfortable change is here? for whosoever beareth this image of God in any measure, are deare unto the Lord: How pleasing is it to a father to see his owne favour, countenance, and conditions upon his children? and commonly children that most resemble their father, are dearer unto them.

2. *A new condition.*

Secondly, this renovation is unto a new condition: and this

Covenant,
in a new } Life,
Inheritance.

1
Covenant.

First for the first: In our old creation, God had covenanted nothing but wrath, which by sinne wee incurred: now wee are become enemies of God, and
God

God to us: hee is whetting his glittering sword, upon the edge of which we cast our selves. Our necks are laid on the block, and all ready to execution: hee pleased to grant us a pardon, and renew with us another covenant of grace; whereby he hath both discharged the offence, and released the punishment: and yet more, bestoweth righteousness upon us, and entereth into perfect reconciliation, beholding us as friends: *James* 2. 23. Abraham was the friend of God, as a man after his owne heart: so David, *Act.* 13. 22. as beloved of God. Let the new creature cast out the spirit of bondage to feare: now thy sinnes are forgiven, the Law satisfied, Gods wrath appeased, all old bonds discharged, Goe in peace.

Secondly, for the second; *2. Life.* whereas all the sonnes of Adam were altogether dead in sinne, neither

neither was it possible that our first Parents, being altogether dead to God, and without the life of God, could convey any life of God to their posterity, no more than a roote or stocke of a tree, altogether dead, could beare any live branches: no more than men and women naturally dead, can bring forth living children. What an happie change is made in the new creature, by regeneration and incorporation into Christ, who hath abolished death, and brought life and immortality to light by the Gospell? *2.Tim. 1. 10.* And who hath quickened us beeing dead in sinnes and trespasses: *Eph. 2. 4.* Now what a distance is betweene life and death; especially, life to grace, and death in sin? So much is the comfort of a new creature, above a man unregenerate.

Object. Alas, I finde not this
life

life of God, but am assailed and dayly foiled by sin.

Ans. Our life created in Christ, is not altogether perfect in this world, but some remnant of the old Adam will still bewray it selfe. For as in a field, the dead carcases remaine, to shew what a victory is atchieved; so the carcases of sinnes remaine, to shew what a victory wee have by Christ: but without life and power to conquer us; or if any life bee in sinne, it is as the life of a Serpent, whose head is crushed in peeces.

Secondly, life in all living men is not alike: but in some stronger, in some weaker; in some more healthfull; in some more conflicted with diseases; in some more aged and tall; in some weaker and younger: and so it is in the life of God. But canst thou find it in any measure or degree? happy art thou. If naturall life be

Notes of
heavenly
life.

1

so precious and desirable, what is spirituall and eternall?

Object. Oh that I could finde this life in any measure!

2

Ans. First, where life is in man, there is breathing. Hast thou holy affections, petitions?

3

Secondly, where life is, there it is maintained by food. Dost thou desire the sincere milke, the Mannah? dost thou thrive, and grow by it? canst thou digest strong meate?

4

Thirdly, where life is, there is growth to the full vigour. Dost thou grow in stature, & strength, outgrowing the weakenesse and infancy of grace, passing the severall ages of Christianity?

5

Fourthly, where life is, there is motion. Dost thou move in the manly actions of grace? walkest thou diligently in the calling of a Christian, abroad and at home?

Fifthly, canst thou beare burthens

thens , afflictions from G O D,
without murmuring? wrong
from men without revenge?
Here is the life of God.

Thirdly, for the third; where-
as in the first Adam , wee are all
cast out of the Paradise of the
third heaven, as persons in dis-
grace with their Sovereigne, are
banished from the Court, as Ab-
salom after his slaying his bro-
ther, was commanded out of the
Kings presence, and might not see
the Kings face, 2. Sam. 14. 24.

3. Inheri-
tance.

The new creature restored to
favour, hath a tenure and cer-
tainty of the inheritance of
Saints, and not onely so, but pre-
sent possession, though not full
possession, both in Christ, who
tooke possession as a head, not
for himselfe, but for his mem-
bers, both in their name, and to
their use: As also in beginnings
of heavenly life, and conversation
already; what comfort can a

Saint in heaven want? But of every new creature the Apostle saith expressly: [He is raised to heavenly places already.] *1. Pet. 1. 6.*

The second ground of comfort hence, is from Gods gracious acceptation, who calleth them new Creatures, that are very imperfectly new. Wee have cleaving to us a great deale of olde rubbish and corruption, from the olde man: but if wee have the least beginnings of new Creation, and the least seedes of sound grace (but as a graine of mustard-seede) hee pleaseth to stile us thereby, as if no old thing were left in us. So in Canticles the fourth, [Thou art all faire, my love, and there is no spot in thee:] and in the context. All old things are past.

New creatures denominated from imperfect newnesse.

I

Reas. 1. Hee nameth the end from the beginning, and those new, that onely tend to newnesse, and speaketh of us as wee are in his

his account, not our constitution.

Secondly, for our encouragement, our God telleth us wee have crucified the flesh and lusts, *Gal. 5. 29.* when wee are not yet halfe way in the worke: that wee are sanctified and saved, when we are but in the beginning of both; both to hold us on in those beginnings, (For, what account will hee make of us, when wee are all new creatures, that thus esteemeth of us now?) as also to assure us of perfection, as the harvest was in the first fruits. The new creature shall bee as surely perfect, as if he were already.

2

Thirdly, that wee should admire this grace, and imitate it, in espying the grace of God in others, and esteeme them from that, and not from their corruptions. Whereas cleane contrary, wee can fixe both our eyes upon the least frailties to disgrace them, and the whole profession

3

for their sakes: but passe over many excellent graces. Is this to bee like God? would wee have God doe so by us? or if he should, should wee ever carry the name of new creatures?

The third ground of comfort, is in respect of the Lord his gracious preservation, and perfecting this worke.

New creatures, how upheld.

Now the Lord upholdeth this new creature:

1. Partly, by conquering oppositions and enmities against it.
2. Partly, by confirming it against all encounters & impediments.

To the former: Sathan and our owne corruption could cast us off the happinesse of our first creation, but not of the second.

Reas. 1. When God once be-
ginneth true grace, it is follow-
ed with grace, till all bee new.
Deut. cap. 32. verse 4. [Perfect is
the

the worke of God.]

In the creation he never gave over till he had perfected all the Creatures: so will hee never give over the worke, till there bee a perfect new creature.

Secondly, true grace, though never so small, is Gods earnest of glory: and the Lord never repenteth him of his earnest.

Thirdly, sound grace is as the light that shineth more and more till perfect day. *Prov. 4. 18.* The golden chaine cleareth it: *Rom. 8. 30.* Once justified, ever glorified.

Fourthly, to destroy the new Creature, requireth a stronger power, than that which set it up. Therefore all the gates of hell, nor any created power can demolish this frame: Which made the Apostle triumph as in a victorie gotten. *Rom. 8. 37.* Here is the comfort of Perseverance.

Secondly,

Secondly, the Lord upholdeth his owne workmanship, by confirming it against all encounters.

First, of worldly basenesse. Art thou in a meane condition, a poore creature, despised, and cast off of men? yet being a new creature, thou art the son of God, an heire of grace: thou hast a new name, a new stone of absolution, a new title to a new heaven, and those new mansions which Christ is gone to trim up for thee.

Secondly, of worldly wants. Art thou poore, and in want of necessities, and hast scarce from hand to mouth to provide foode and rayment? yet being a new creature, thou wantest not a full treasure and store-house.

The same full and liberall hand that feedeth and sustaineth all the baser and inferiour creatures, will much more sustaine thee

thee a new Creature. The Lord that looketh on thee not as a Creator, but as a Father, will looke to thee, and will supply all wants, with a new tree of life in the midst of the Paradise of God, and with that new garment of immortality which never waxeth old.

Thirdly, of worldly persecutions. Because himselfe hath noted the true reason, why the new creature is so hated in the world. The reason is, because it is new, and called out of the old estate of the world: For

Why the new creature is so hated in the world.

First, every new thing is a wonderment for a time: therefore men gaze at grace, as if it were a Comet, or new Starre. Whence the Apostle saith of himselfe, and the rest, that they were as gazing stocks to men and Angels.

Secondly, contrariety betweene the godly and wicked: In one, all is new, a new judgement,

1

2

ment, will, affections, actions: in the other, all is old still; and a new patch will never agree with an old cloath. Hence an old ungracious man will better agree with a sinner of any kind, than with a godly Christian.

A naturall man can agree with Papists or Turkes, better than Professors: For both agree with him in oldnesse and darkenesse; and darkenesse is not contrary to darkenesse, but to light: But with a sincere Christian hee cannot agree; for his light is contrary to his darkenesse.

3

Thirdly, grace in the new Creature, is a secret disgrace to the old man. A new thing quite putteth down the old, and disgraceth it, and therefore no marvell, if the world, lying in the old fuddes of sin, endureth it not.

To conclude all: hast thou felt the power of the Word and Spirit renewing thy soule? Oh
rejoyce

rejoyce abundantly in this great mercy. If God had created thee an Angell of heaven, hee had not honoured thee with such a priviledge, as to create thee anew in Jesus Christ: for then they are but servants and ministers to thee that art an heire of salvation.

If thou dost not feele it, awake out of security, die not in this sleepe. Consider the image of God defaced in thee, the fearfull sentence of the Law, the ghastly face of death, the terrors of the last judgement, the millions of men that are in hell already for want of this new Creature; and the patience of God towards thee, waiting for thy conversion, and offering thee good meanes of salvation, that thou mightest get at length into Christ, and be a new Creature.

FINIS.

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MEDITATIONS
From
The CREATURES.

As it was preached in Alder-
manbury by *Thomas Taylor*
Dr. in Divinity.

The third Edition.



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MEDITATIONS
From
the CREATURES.

PSAL. 8.3.

*When I bebold thine Heavens
even the workes of thy fin-
gers, the Moone and the
Starres which thou hast or-
dained: What is man (say I)
that thou art mindefull of
him? and the sonne of man
that thou visitest him? &c.*



Considering with my
selfe of the benefit
of Meditation, to-
gether with the
B difficulty

difficulty of it , which hath almost worne it out of use amongst Christians ; I thought fit to afford a little helpe , to lead up carefull Christians into this mount of Meditation : in which mount God will bee scene. And, who seeth the clogge of earth pressing downe his soule , and needeth not this pulley to fetch it up againe ? And, who is sensible of legions of noysome lusts , that take up the heart as their proper habitation , and desireth not better guests ? Who can discerne the darkenesse of his minde , and not open his windowes , and hereby let in some light into his darke house ? Now as the Lord himselfe , his Word and Decrees , are the principall object of ordinary Meditation : so are his workes , and execution of his decrees a fit object for extraordinary. Whereby wee have not onely a
sensuall

senfuall use of the Creatures, as the bruit beast: but a spirituall; and profit not onely our bodies, but our soules by them. Wherefore else did the Lord create them? not, as hee might, all in a moment, or in a day, but in sixe dayes: but that we might orderly meditate of them, even in particular, and gaine by them some sound knowledge, which might reflect upon the will and understanding. Wherefore hath his wisdom afforded such variety and plenty of them? but that we should be alwaies stored with matter of fruitfull Meditation, and never be without the object or matter of our owne good. And what else is the cause that many are so fruitlesse and barren in their course, and such wasters of precious time? but that they never intended to carry their mindes along in such profitable Meditations: which, where they
B 2 dwell,

dwell, suffer not a man to be idle or unprofitable in the workes of the Lord. For, whereas a good man may bee cast into such circumstances, as hee cannot alway bee in good actions: yet were it hard, if he might not bee alwayes in some good Meditation, wherein to improve his time. But to the words.

This Psalme is inscribed to him that excelleth on Gittith: so also are 81. and 89. Psalmes. Some thinke

1. Because David compounded it in Gath, in his banishment.

2. Some, from a muscicall instrument so called, because either invented or most used in Gath.

3. Some, from a kinde of melodious Verse, or Song.

4. But I thinke, it respecteth the time when this and those songs used to bee sung, namely,
at

at the time Haggittith, that is, of wine presses or vintage: Which feast was solemnely celebrated by the Israelites, in which feast, they especially prayed the name of God, for the great and manifold benefits conferred upon men. Which is the substance of this Psalme: wherein the Prophet extolleth the Majesty of God.

1. By contemplating the workes of nature, in the world, to the fifth verse.

2. By considering his worke of grace in gathering him a Church, from the miserable masse of mankinde. These two are the great workes, wherein the Lords greatnesse shineth out: The Creation and Redemption; the one written in the volume of the Creatures, the other in the volume of the Scriptures. In this Verse

1. Hee acknowledgeth him-

B 3

selfe

selfe occupied in contemplation of the heavens & stars. Looketh on them not with the eyes of the body onely, but with the eye of faith.

2. That hee is led to God by them: For,

1. Hee saith not the heavens, but thine heavens: that is,

1. Of which thou art Maker.

2. Of which thou art the owner, possessor, and indweller. *Psalmes 89. 12.* [Thine are the heavens, and thine is the earth.]

Gen. 14. 19. He is possessor of heaven and earth.

2. Hee addeth, the worke of thy fingers: hands and fingers are ascribed to God metaphorically. And here the heavens are called not the workes of his hands, but of his fingers: to note his singular industry, his exquisite workmanship and art, and also

also his speciall love & care over these workes.

3. The Moone & Starres thou hast established, that is, thou hast assigned every one their place, and confirmed them by a perpetuall law, written in their nature, & set them sure & firme bounds which they cannot passe.

3. In this contemplation hee casteth his eye upon himselfe, to cast himselfe low before God. When I consider both the greatness of the workman, & the largenesse of the worke, and for whom they were framed; then in sense of my basenesse, thinke I, [Lord what is man, or the Son of man as thou visitest him? &c.] Not, what is Adam, which were no great matter of pride: but what is Enosh? fraile, mortall, infirme, and miserable man, now after his fall, that he should enjoy such a workmanship. From hence in generall observe.

Obfer. That the voice of the creatures is not to be banished out of the Church.

Reason 1. If all Scriptures bee profitable to teach and improve, then those that teach divine things from naturall.

Reasf. 2. The Prophets and Apostles, and Christ himselfe were most in this kinde of instruction, by Parables and Similitudes; therefore Ministers and Pastors may doe the like.

Object. The Creatures onely convince; they convert not.

Sol. Must no doctrine of conviction be heard in the Church? the frivolous conceit of Antinomists is, Away with the Law, let it bee buried with Moses, and let no man know where, after men are once come to Christ. But though wee have a superiour doctrine and helpe in the Church, must we therefore refuse this?

Ob. The Heathens had this know-

knowledge, and it is fitter for them.

Sol. Must not wee know God in his workes, because the Heathens did? Nay, if they by his workes came to know the invifible things of God, may not wee much more, who by faith know, that the world was made by the Word of God? *Heb. 11. 2.*

2. Did not the Philosophers difcourse of God, Justice, Vertue, the chiefe good, all moralitie, all civill and œconomickall duties? must a Christian bee therefore locked up from them?

3. David was able to distinguish betweene things handled, and the manner of handling, betweene the same object, and differing considerations of them. So Christians consider the same heavens, earth, &c. but spiritually and supernaturally: as 1. to magnifie the Creator: 2. to excite our faith and confidence:

B 5

3. to

3. to humble our selves.

Ob. Wee must desire to know and preach nothing but Christ, & him crucified: therefore away with all the Law, and all the preparatives to Christ; away with all rules and directions of the Law, when men are come to Christ.

Sol. Surely, these men must blot out a great deale of Scripture; as, all the creation, all the Law and explication of it, all the history, all the parables and similitudes, all that part of Scripture of the booke of Job, of Psalmes, of Prophets, wherein Gods Majesty is exalted in the creatures; or put in some more to it, to prohibit us the use, and shew us the exposition of them.

Use. As the Prophet here looketh fruitfully on the Heavens, the Sun, Moone and Starres: so must wee. So did hee also in *Psalm* 19. and, There is no language, tongue, or speech, where
their

their sound is not heard. Wee will not discourse of this voice, as if wee were in the Schoole of Plato, or Aristotle, or Tully *de natura deorum*: but as in the Schoole of Christ, taught by the Scriptures, and the spirit speaking in them. For,

1. Hath not the Lord in wisdom made them all?

2. Hath not hee furnished us with reason and discourse to draw out some straines of that excellent wisdom by them, and from them?

3. Shall Philosophers, Physicians, Naturalists, and Heathens learne many good lessons from them? and onely shall not Christians?

4. Have wee beene set to this Schoole ever since wee were of yeares of discretion, and have taken out no lessons of wisdom, out of this great Booke? Or shall wee still looke upon these things

things as on faire papers that have no letters? or as illiterated men looke upon written papers? but not able to reade a word?

Know then that we may learne somewhat { 1. From all the Creatures in generall.
2. From every Creature in particular.

The voice
of the crea-
tures in
generall.

I.

The voice of the Creatures in generall, is seene in these seven particulars.

All of them teach us to bewaile our rebellion against God, which all of them reprove. For they all stand in their kinde and station, in which God set them at first: The Sunne rejoyceth to runne his course; the Sea keepeth his bounds and bankes miraculously by the law of his Creation; the Earth stands upon his foundation; the Heavens keepe their motion; the Waters ebbe and flow; the very Cocke croweth.

croweth and keepeth his appointed watch. Yea, all of them, further than mans sinne hath disordered them, keepe the Law of their Creation : But no man doth so; they have all strayed away from God. Man hath fallen from his station, hath stopped in all his supernaturall motion: Nay, a man regenerate, as great a Disciple as Peter, sleepeeth and snorteth in grievous finnes, and cannot watch one houre with his Lord.

All of them teach us obedience and service unto God. Because,

11.

1. All they serve the Lord by a perpetuall Law: the Heavens declare the glory of God, the Earth sheweth his handy worke: the Windes and Seas obey him; fire, snow, haile, vapours, stormy windes, fulfill his word. *Psal.* 148. 8. Frogs, grassehoppers, lice, come by armies at his

his Word: nay, they will runne from themselves, and cease to be themselves in obedience to him. The fire shall not burne if he say the word: the fluid Sea shall bee a solid wall and pavement: the River Jordan shall runne backe: nay, the Sun shall stand still, and goe backe ten degrees if hee will appoint him: Fire will descend, iron swimme, water ascend upward. Now, shall the senselesse creatures have yeares to heare their Creator, and man be deafe? Shall his Word binde them, and not us reasonable creatures to whom it is given?

2. They all serve us on condition that wee serve him; and willingly are ruled by us, no further than wee are ruled by him; and therefore are called the Lords hosts, souldiers, and armies, both to defend us in his service, and to force into ranke the rebellious and disobedient.

3. Their

3. Their service of us, is not a motive onely, but a measure of our service of him. For,

1. They serve us onely; so we ought him onely as our Lord.

2. Alwaies, night and day they never cease; so should wee serve the Lord.

3. They serve us freely without hope of reward; not forced, but most willingly by naturall instruction: so ought our obedience to our God, to be free and chearefull.

4. They serve us with their best and sweetest gifts: the Sunne with comfort, influence of heate and light: the trees with their sweetest and ripest fruit: the beasts with their sweete, fat fleece, and sweetest life. So ought we the Lord with our best parts, affections, strength, indeavours, and whatsoever wee have, being his, of him, and from him.

5. They serve vs to the wa-
sting

sting of themselves, and losse of their being. Wee ought also to serve our God, though to the losse of our selves, our dearest things and lives. Here are laymens books enough; every creature in his eye, hand, or use, readeth this lesson to him: I serve thee my Lord, serve thou thy Lord.

III.

All of them are the Lords professors, teaching us the invisible things of God, *Rom. I. 20.*

1. His Eternity; for as they could not make themselves, so their maker must needs bee before the things made; and consequently he must be eternall.

2. His Wisedome shineth in the exquisite, and artificiall cunning, in the frame of the smallest creature: As of the Bees or Ant. Consider the beauty, order of them all; and therein doth his wisdome shine: as also in the variety and distinction of them.

So

So in the excellent order and subordination of them one to the service of another. So that an heathen might say, In wisdom hee made them all: and shall bee condemned, for not seeing the wisdom and art of the workman.

3. His power: must not hee bee Almighty, that makes all things of nothing; that hangeth the huge vastnesse of the earth as a ball without any pillar to support it; that can bound the sea with his word onely; that can sustaine such a masse of creatures?

4. His bountifulnesse and goodnesse. In his endowments of every creature in this kinde: In his large provision for them in their severall necessities: In making them all so good in themselves, and for our good and benefit. All of them call on us to taste & see how good God

is

is in himfelfe, who is fo good in thefe: how good unto us hee will bee in his Pallace, who is fo good to us in our prifon. Here bee millions of Minifters and Apoftles fent by GOD into the world, to preach unto men the inexhaufte treasures of their Lords goodneffe, wifedome and power.

IV.

All of them teach us to depend upon him, as they doe for their being and well-being, for their motion or ftation. *Pfal.* 145. 15. [The eyes of all things waite on thee, and thou givest them food in due feafon:] and *Pfal.* 147. 9. [The young Ravens cry to him for food, and hee feedeth them.] So fhould wee much more, not onely caft our care on him, and expect all our good from him; which is to knocke at the right doore, and to goe to the fountaine: but alfo receive all, as from his hand, not fhifting for our
felves

elves by unlawfull meanes, and taking our estate at the hand of the Divell, in lying, deceiving, usury, &c. and to returne all in a sober, moderate, and sanctified use unto him againe: for how unkindly did the Lord take it at Israels hands, that they should take his wooll, and flaxe, and oyle, and bestow it on Baals service? *Hos. 2. 8.* Thinke now with our selves how disdainefully wee should heare; The Oxe and Ass know their feeder, but wee doe not ours.

All of them teach us to love him, and returne all fruits of love to him; because

1. They are all fruits of his love, his love-tokens to us.

2. God loveth us better than all them, whom he made their Lords; and should not wee love him better than all creatures?

3. All threaten us failing in our love, for that turneth them
against

against us, and they become revengers of his quarrell: the sun will burne up our fruites, or deny his comfort and shine: the clouds will drown our fruits, the aire pinch them, and punish us.

4. Shall every creature, of which I am Lord, yeeld me fruit; my cattell, my trees, my ground? and shall my love bee fruitlesse unto my Lord?

VI.

All of them teach us unitie, love and peace one with another: all of them doe conspire in unity, and harmony among themselves, for the good of the whole: they preferre the good of the universall before the particular good of themselves. Fire will descend, water will ascend, and all to hinder a rupture and *VACUUM* or emptinesse in nature.

They all have their severall contrary qualities and motions, but trouble not one another. The fire doth warme the aire; the
aire

aire preserveth the water; the water moysteneth, and maketh the earth fruitfull: one element is a good neighbour to another, though never so contrary in qualities. They have all their severall degrees and differences; some high, some low, some light, some darke. The sunne excelleth all the starres in splendour; the starres, one differ from another in glory: Gold excels amongst mettals. In the sensible creatures, the heart and vitals are most noble; yet nature hath so fowdred them together, as there is no disdaine, no contention; but superiour creatures are bound to the inferiours, and communicate themselves in governing; the inferiour communicate in obeying. Nay, they all conspire to set forward mans happinesse and welfare. So ought we to preferre the publike, before the private good of our selves; and be helpful

full to one another in our severall wayes. Also in our severall degrees of superiority, and inferiority, bee beneficiall, and communicative of our gifts and services. All must conspire and consent to set forward the good of every man, and helpe up his happinesse, heavenly and earthly.

VII.

All of them teach us to grow weary of our present servitude of sinne, and waite for our promised deliverance, *Rom. 8. 22.* For if they shall sigh under our burthens, shall not wee our selves? shall wee bee more senselesse of our misery, than they bee of it? shall we goe on in sinne, which is so burthensome and dangerous? Aske the beasts, and they will tell thee, sinne is an intolerable burthen; and takest thou pleasure in sinne? Seest thou not the beasts wanting reason, saving themselves from danger, as they may? Balaams Assie will shun and not

not goe forward against a drawn sword; and shall wee against the sword of the Lords hand drawne out against sinne?

Thus the creation of the world is a Scripture of God, and the voice of God in all the creatures, and by them all speaketh unto us alwayes, & every where. The whole world is his booke: so many pages, as there are severall creatures; no page is empty, but full of lines; every quality of the creature, is a severall letter of these lines, and no letter without a part of Gods wisdom in it. Thus of the creatures voice in generall.

Now come wee to shew the voice of God in the particular creatures, which are so infinite in number, so divers in qualities, as this discourse would swell to an exceeding great volume: Therefore I will onely instance in some few particular creatures,

Mundi creatio, Scriptura Dei Clemens.

How to meditate of the creatures. Instance shewed.

tures, which our Prophet here specifies in this Psalme, as the heavens, the sun, the moone, and starres, &c. Holding these instances sufficient samplers, whereby wee may patterne out our meditations; and as occasion shall serve, sucke out the sweet even out of every creature, as shall bee obvious: dealing as Geographers, who being to contract the great world in a little sheete, for great rivers, they draw small lines, and for great cities, onely a period.

I. In the heavens.

The first particular creature that the Prophet mentioneth as the subject of his meditation, is the heavens and firmament. In which, consider

I.

How the heavens and firmament have a voice to declare the glory of God, is plaine: Neither is there any speech or language where this voice is not heard, *Psal. 19. 3.* Let us see what lessons

lessions the Spirit will speake to us in them.

1. The height of the heavens above the earth, sheweth the infinite height and honour of him, whose standing house is above all aspectable heavens. How great is himselfe that thus stretcheth the heavens with his span? *Isay 40. 5.*

1. Their height.

2. This may put us in minde of the infinite mercy and goodnesse of God. So David in *Psal. 103. 3.* [How much higher the heavens are above the earth, so great is his goodnes to them that feare him.]

3. This mindeth us of the majesty of God. Kings have their Palaces to shew their majesty and glory in : now heaven above is the pavillion of the Lord. *Psal. 104.* [His throne and seate is in heaven.]

2. The matter of them is so pure, subtile, and excellent, as

2. Their matter.

C

mans

mans wit cannot reach : all this preacheth the purity and divinity of the workeman.

2. This may remember us how pure that heart and mansion must bee, wherein the Lord will dwell ; our hearts are Gods heaven upon earth.

3. By this we may remember, *Revel. 21. 27.* No impure thing shall enter therein ; nothing that worketh abominations or lyes. How ought we to study for purity and holinesse, to fit our selves for what God hath prepared for us ?

3. *Their
forme.*

3. The forme of the heavens being round and circular, this may minde us of,

1. The infinitenesse of the Maker : a circle is an infinite figure.

2. The perfection of God ; a circle being the most perfect and capacious figure. Hence is said, [In my Fathers house are many mansions,]

mansions,] *Jobn* 14. 2.

3. As the circle of the heavens is equally distant from the point and center of the earth: it may minde us that heaven is equally distant to all beleevers; and in every Nation, hee that feareth God, and worketh righteousness shall be accepted.

Acts 10.

4. The firmenesse & constancie of it, preach the truth and unchangeablenesse of him, whose onely word is the pillars on which this great frame leaneth, and though the mountaines are called the pillars of heaven, *Job* 26. 11. and 2. *Sam.* 21. 8. because they so appeare to be, yet indeed, his word, power, and truth, are the pillars. This may undershore the faith of the Saints. Doth his truth uphold the great frame of the heavens, and will hee not uphold thee?

4. *Their firmnesse.*

2. This assureth us, heaven is a safe place to treasure in, no

theefe nor robber can spoile or deprive vs of what we lay there: therefore the Latins hence call it *fi. mamentum*. Christ exhorteth us to treasure up in heaven, *Mat. 6.*

5. Their
motion.

5. The admirable rapt and swift motion, and revolution in 24. houres, which our conceits cannot follow; leadeth us to the mighty power of the first mover, who is far more swift and ready to helpe us in our needs: It guideth us also to that hand that ordereth the falling and moving of the sparrowes, of our haire; and in whom we live and move.

2. It teacheth us to be as ready and constant in our motions, and duties, as they who never stand still, but are in perpetuall swift motion and execution of his will.

6. Medi-
tations
from them
as they are
still in our
ye.

6. What a number of gracious meditations doe the heavens affoord a heart that doth desire to be fruitfull? I see every where
the

the heavens, Oh that is the place whither Christ ascended, and where he is, which must containe him till his second comming. And shall not my desires bee there?

2. It is a place from whence I expect a Saviour, and shall not my conversation be there where Christ is? *Col. 3.*

3. It is my owne countrey: there is my fathers house, my kindred, my home and inheritance, my brothers and sisters, my elder brother: shall not I then esteeme my selfe a stranger here and hasten thither?

4. It is the most goodly creature, and yet reserved for the fire of the great day, for mans sinne: should not I herein behold Gods infinite hatred of sin, who will set his owne house on fire for it? should not I hate and tremble at sinne? And seeing all this goodly frame shall bee dissolved,

ved, What manner of men ought we to be in all manner of conversation? 2. *Pet.* 3. 11. How richly might wee furnish our mindes with matter of fruitfull meditations, should wee thus looke on the heavens? Thus cannot the Heathens, nor never did.

II.
The light.

In the Heavens, behold the light, the first creature that God made, his first word was, *fiat lux*: that is, let there bee light. As a man that builds a house, hee first considereth how hee may let light into it; without which it were but a dungeon, and cave of darkenesse; and so had the whole world bin a Chaos and confused heape without the light from heaven. As no quality of bodies doth more resemble Divinity, than the light; so nothing in the world of naturall things, more aptly preacheth unto us the nature of God, who pleaseth to call himselfe light: dwelling in light
in-

inaccessable, yea being himselfe that essentiall, infinite, uncreated light, wherein is no darke-nesse at all.

1. Doe I see the light, the nature of which no man can perfectly attaine? *Job 38. 19.* Tell me (saith God) if thou knowest this; Where is the way where light dwelleth? Doth not this carry my mind to God himselfe, that eternall and infinite light, whose infinite nature none could ever comprehend?

2. Doe I see that God made not the light for himselfe; for he being light it selfe, needed it not; but for me amongst others: how can I but admire his care and goodnesse? how can I choose but gather what light and comfort is in himselfe, who hath put so much in the creature? and rise by it to his Divinity, who (as light) so communicateth himselfe, that no man the lesse,

because another more ?

3. Doe I see the light made so pure, faire, cleare , and perfect, as nothing can pollute it ? if it looketh into all filthinesse, it contracts none. How can I but herein see an excellent resemblance of Gods infinite purity and perfection of his essence, in his eternal love, in whom is no darkenesse, to whom nothing is more contrary than darkenesse ? and though hee behold all darkenesse and order all confusion, yet in his divine understanding, is not any obscurity or dimnesse.

4. Doe I see the light freely and perpetually communicating it selfe , and diffusing it selfe to all men. I cannot but see GOD himselfe , alwayes abundantly communicating himselfe with all men , either by the light of nature which is the chiefe ornament of a man, or by the light of grace, which is the chiefe beauty
of

of a Christian, or by the light of glory: which is the chiefe and highest pitch of an happy & glorified man. *John. 1. 9.*

5. Doe I see the light alway like it selfe, never communicating with darkenesse, but fighting against darkenesse, and irreconcilably resisting it? Even so may I conceive God to bee one, and alwayes the same, and ever like himselfe, in his nature, words, and actions; never favouring, but fighting against darkenesse, and works of darknesse, sins and corruptions, which are as clouds, sometime getting betweene the light and us, and hindering the comforts of his beames from us.

6. Doe I see light driving away darkenesse, distinguishing things that were involved in darkenesse; producing things out of darkenesse and secrecy? How can I but contemplate, that God, that eternall light, will one

day discover all things that are in darkenesse, and bring all secret workes, words, or thoughts, and set them in a cleare light : Nothing is so secret which shall not bee revealed ; and God and his truth shall at last prevaile against all errour, powers, and wicked opposites set against it. Besides, light leadeth mee to Christ the light of the world : But of that more conveniently in handling the great light, the Sun.

7. How can I behold so noble a Creature without some use concerning my selfe ?

1. Doe I see a man cannot see light without light ? and can I know God without Gods teaching ?

2. I see the more light the Creature hath, the more excellent, profitable, and usefull it is : the starres more excellent than stoncs for their light, the Sunne than the starres : Of stoncs, the
more

more light and shining, the more price, and value, and vertue are they of. So should I thinke of my selfe, the more light of God and grace I can get, sure the more worthy I am; and of others, as they excell in knowledge and grace so should I thinke of them, as of stars which differ in glory according to the proportion of their light.

3. I see the greater light obscure the lesse: and it is absurd to light a candle to the Sunne. Why then should I sticke unto worldly wisedome, worldly comforts, earthly contentments, which are as candles to the Sun: the great light of the day, of heavenly wisedome, spirituall comforts, durable contentments?

4. I see the light bringeth comfort and retreshing, draweth all eyes unto it, all Creatures follow it, but hatefull Bats and Owles.

Owles, &c. When I have slept all night, the light wakeneth mee, raiseth mee to the actions of the day. Oh what joy bringeth it to the soule, when God sheweth himselfe lightsome to it? should not his glorious light bee the sweetest object of the eye of my soule? Why should not this light awaken my soule and raise mee from the sleepe of sin and lusts?

If light goe away, darkenesse succeedeth, in darkenesse none can see the way before him. O therefore why should not I lay fast hold of the Lord, who is my light, and walke in his light, by which alone I can hold the plaine and direct way to eternall life and light?

5. I see the light in an instant presenting it self, as the lightning is suddenly dispersed from one side of heaven to another. If I bee in darkenesse and desertion, the Lord, my light, can and will suddenly

suddenly present himselfe with joy and comfort to my soule.

6. Was I darkenesse? now I am light in the Lord, that is, enlightened by the Word of truth.

2. Enlightening others by holy instruction and conversation. Thus we must be wary & walke as in the light.

In the Heavens consider wee all the light bodies,

as the { 1. Sunne,
2. Moons,
3. Starres.

III.
*The light
bodies.*

These rightly considered will bring much light to the eyes of the minde: and though we have in the Church a superieur meanes by the voyce of the Scriptures; yet wee may not despise the day breake, because the noone is brighter.

Quest. But why doth the Prophet here not mention the Sun, but the Moone and Sars?

Ans. When a man beholdeth the

the Moone and Stars, the Sun is absent, as in the night. It seemes it was his manner to walke forth in the night season, to behold and contemplate the Lords greatnesse and goodnesse, in these servants of the night: and wee should finde some times of the night not unfruitfully spent, if wee would take up his practice. But if the glory of God shine so much in these obscure lights: and if David could so teach, and admonish his heart by them: how much more by the brightness of the Sunne? And if David by day looke upon the Heavens, as *Psalm* 19. 1. hee can say, The Heavens declare the glory of God, because in them he hath set a Tabernacle for the Sunne, which commeth forth as a bridegroom out of his chamber, arrayed with nuptiall and glorious garments, turning all eyes towards him; and as a Gyant strong

strong and speedy to make a swift and long course, such as even our thoughts want wings to follow.

1. When I behold the Sunne in his wonderfull magnitude, being an hundred sixty and sixe times (at least) bigger than all the vast body of the earth; how can I choose but bee ledde unto the Lord? and say, Great is the Lord, great is his power, and there is no end of his greatnesse. For, how much greater is the Creator of the Sun and Heavens, than the things created.

*1. His
magnitude.*

2. When I behold the pulchritude and brightnesse of the Sunne, which is such as blindeth and destroyeth my sight, as too weak to behold it; what infinite light and brightnesse must I conceive in the Father of lights; in that bright and eternall Sunne, who never setteth, in whom is no shadow of change? who can
but

*2. His
brightnesse.*

3. His motion.

but here admire at the majesty of the Creatour?

3. When I behold the Sun ever in his motion, never standing still but by miracle, never slackening his motion, but alwayes keeping the same pace; should not I learne to bee constant in my motion, never to bee idle, or make stop in my course or duty?

2. When I see that God himselfe and his Word is as the soule and spring of the Suns motion; hee commandeth him to come forth as a Gyant to run his race; lice can stop him in his race, and by a word command him to stand still, or runne backe: I must learne hereby to bee sure, that Gods word, as a soule, giveth life to my actions, my motions, and courses: I must move where his word bids me, I must stand, and be every thing at his word.

3. When I see the Sun in his motion keepe his bounds and zodiac,

diack, never going without his owne line, but precisely keeping his course, and not so much as slugging therein, must not I learne hence to containe my selfe within the bounds of my calling, and his command?

4. When I see the Sun in all his motions carry heate, light, comfort, and direction, and is the chiefe ornament of this inferiour world; and that he goeth nowhere but the world is better for him: should not I in all my course, strive to bee profitable? and by the light of my conversation bee comforting, directing, and shining to others in good workes? And when I see the Sun impart his light, and shine impartially on good and bad, I must learne to doe good to all, good, bad, friends, enemies, envying my light to none, no more than the Sun doth his to any.

4. Doe I see the Sun set every

4. His setting.

ry day, and rise every day? Salomon would have me see therein, my owne misery and vanity. *Eccles.* 1. 4. Thus hath the sunne continued his course for many generations: But I rise but once, and have but one day of naturall life allotted mee: and if my selfe and others once set, and the night of my life bee come, there is no more returning to this life.

5. His
eclipse.

5. I see this glorious sun sometime clouded, sometime eclipsed: and this calleth on mee to see the eclipse of heavenly light in my selfe: my sin hath reached unto heaven, and often inverteth even the order of nature in obscuring light bodies: for light bodies not to shine, is besides their nature: As in the death of Christ, God would let the world see her sinne, in crucifying the Sonne of God. Never see the sunne hide his comfortable presence.

ence, but confesse thou deservest
never to see it any more.

6. I see sometime the sunne
by his extreame heate, scorch
and burne up the plants & fruits
of the earth. Herein our Lord
in the Parable, hath directed
mans eye to behold the persecu-
tion and affliction of the Church,
which often scorcheth the
greenesse of grace, and maketh
many professors wither and fall
away. *Cant. 1. 5.* I am blacke, for
the sunne hath looked on me: and
indeed,

6. His bar-
ning beate.

1. The sunne doth not more
ordinarily or dayly arise, than
persecution dayly waiteth on the
Word.

2. As the sun-beames diffuse
and disperse themselves into e-
very place; and no man can hide
himselfe from the heate of the
sunne, *Psalme 19. 3.* So doe the
beames of this sunne of persecuti-
on, dart into every place where
the

the Sunne of grace shineth in the Church. No godly man can hide himselfe from the heate of this Sunne, but one time or other it will finde him out.

3. The Sunne hath not more beames to scorch, and dry up the moysture of the earth, than Sathan and the wicked world have to dry up the moysture of grace, where it is not found; sometimes by armies of inward and spirituall temptations, sometimes by open tyranny and hostility. That is not a true marke of a true Church, which Bellarmine designeth, outward splendor and prosperity, but the Crosse and Persecution.

7. His resemblance to Christ the Sun of righteousness.

7. But above all other, the sweetest use of the Sunne is to see in it Jesus Christ the Sunne of righteousness, *Mal. 4. 2. Rev. 1. 12.* For,

1. As there is but one Sunne in the heavens, so but one Sunne of

of righteousnesse, the onely begotten Son of God, *Joh. 1. 14.* and as this Sunne is not onely light, but the fountaine of light, and in it selfe a body of most surpassing and shining light: So Jesus Christ is light in his essence; an heavenly light as the Sunne, a light that none can reach or attaine, the light of the world; as the Sunne is a light in whom is no darkenesse: so his face shineth as the brightest Sunne, *Rev. 1. 16.* and as in the midst of Planets, inlighteneth those that are about him.

2. I see of all creatures, the Sunne most admirable, all the world admireth it. A great part doe idolatrously adore it. And the whole Church must admire her Sunne; yea, let all the Angels of heaven adore him, as tenne thousand times passing the Sunne of the world. For,

1. That is but a meete creature,

ture, though very glorious : but this is the mighty God, the maker of that.

2. That serveth the outward man in things of this life. But this the inward man in things spirituall and eternall.

3. That riseth and shineth on good and bad : but this onely on the good, onely on his Jerusalem, *Esay. 60. 1.*

4. That rising, obscureth the starres, but this inlighteneth all beleevers, who by his presence shine as lightes in the worlds darknesse.

5. That may bee eclypsed and darkened, and though it rise every day, it every day setteth : but this sunne of the Church beeing eternall, shall never lose or lessen his shine and glory; and once risen, shall never set more. *Esay. 60. 20.*

3. I admire the sunne for his purity and piercing nature ; the sunne

sun is πολύορδαλμος, of many eyes, who disperseth from himselfe on all sides, infinite beames of light, as so many eyes on every creature: and none can hide it selfe from this great eye of the world: and so pure, that looking on all filthinesse, contracteth none. But how much more am I to admire the surpassing purity of Christ, whose most piercing eye none can avoide: for all things are naked to him, with whom we have to deale: and so pure is this sun, that though hee was borne of sinners, lived and conversed with sinners, yea, died with and for sinners, and as a sinner, yet no man could justly accuse him of sin, but hee remained in his nature and life purer than the sun in his strength. And must not the Saints imitate this their Sun, though they live amongst sinners, and see much foule behaviour amongst men? yet to keepe

keepe themselves pure in the midst of a crooked and perverse generation.

4. I behold the sunne, a most powerfull creature ; for though his body bee in heaven, yet his comfortable beames reach to the extreame parts of the earth. May I not now behold Jesus Christ beeing in heaven bodily, and ascended thither in that his flesh ; yet by his spirit, grace, and power, present with his Church, in all parts of the world unto the end ? *Mat. 28. 10.* And as the Sun rising, commeth forth as a Gyant to run his course, and maketh such haste in his way, as no created force can hinder him: So this powerfull Sunne of his Church, maketh haste in his way to her ; all created power of men and Angels, cannot hinder him. [He skippeth over mountaines & hills in his haste unto her.]

Cant. 2. 8.

5. What comfort have we by
the

the sunne; and shall we not have the same in Christ?

1. Doth the sun drive away the darkenesse of the night? and doth not Christ the thicke mists of sinnes, the darkenesse of ignorance, errour, wrath, damnation, and of hell it selfe? But for the sun of the world, were a perpetuall night; much more by the absence of this sunne of righteousness, were it so in the Church.

2. Doth the sun by his beames give direction for this naturall life? &c. So doth Jesus Christ by his beames of wisdom and grace, directing us, worke in us spirituall and heavenly life. What can a man doe commendably without the sun? So what is that we can doe, that can be acceptable without Christ?

3. Is the sun under God, the life, quickner, and comforter of the world, otherwise dead? & see

D

we

we not Christ quickning all the elect, dead in sins and trespasses, warming them with beames of his love, which as sunne-beames, doe reflect backe on himselfe?

4. Doth the sun make and preserve the seasons of the yeare, Summer, Winter, Spring, Autumne? See Jesus Christ, having all seasons in his hand; the seed-time of grace here, that harvest of glory hereafter. Hee appointeth the summer and prosperity of his Church, and changeth it into a sharp winter of adversity. All vicissitudes and changes of the Church, are appointed by his wisedome, *Daniel* 2. 21. Whence wee may learne a number of duties. As;

1. Doe all creatures rejoyce in the sun, but hatefull Bats and Owles? doe they follow the sun, thrive and prosper in the sunne, turne after the sun, as Mari-gold, Dazy, Turnesole? &c. Should not

new

new creatures draw neere and follow this Sun to prosper in it? Doe we open our windowes and doores to take in the beams of the sun, and not open the doores of our hearts for the Word, that the beames from Christ may enlighten and warme us?

2. When the sun riseth, men goe forth to labour. When Christ our sun is risen, and present in his offers and ordinances, we must worke and walke before the night come.

3. Men in the sun walke uprightly: in a misty night to stumble and fall, is more hurt than shame; but to fall at noone, is headdineffe or distemper. So to sinne against such a light, in the sun-shine of the Gospell, is farre more shamefull, than in the night.

4. See we men in the Sun doe decent things? ashamed of things unseemely or unlawfull,

because all eyes are on them, and themselves are in the light? Should not this teach Christians to walke in their sunne? Let the theefe cover himselfe with darknesse: the adulterer watch for the twilight: Papists, Atheists, &c. persevere to do shamefull things without blushing. Let our Sun make us ashamed of uncomely or unconscionable things. Let not men see us runne naked in the sun-shine.

5. Wee see the greater light drownes the lesse, and the sunne obscures all other lights: and if men have the sunne, they care but little for the moone. Let it teach the soule, cloathed with Jesus Christ the sun, to tread the moon under feete, *Revel. 12. 1.* that is, things earthly and mutable: shall not the sunne-shine darken the moone? Zacheus, so soone as he got Christ into his heart, presently giveth halfe his goods to
the

the poore, and with the other halfe makes restitution. But men that admire the moone, are surely in the night still. If the sunne appeareth, the moone dis-appeareth.

Now come we to consider the Moone, that other eye of the world, and Queene of heaven. Grace will draw much light to our soules out of this.

The Moon.

The consideration thereof will leade us to see our owne impurity; for though in it there bee brightnesse, clearenesse, &c. yet all is darkenesse compared with the sunne. So whatsoever excellency there is in us, it is meeke darkenesse in respect of Christ, the fountaine of all excellencies. This use Job made thereof, *cap. 25. 4, 5.* The moone and stars are not pure in his sight, how much lesse man, a worme? &c.

I.

In beholding the moone, I am taught to consider the image

II.

*The Moone
resembleth
the Church.*

of the Church on earth. *Cant.*
6.10. [Who is faire as the moon.]

1. As the moone borroweth all her light from the sun, whereby shee shineth: so doth the Church receive all her endowments from Christ the sonne of righteousness, and fountaine of light, in whom they are originally. Hence Christ is called the light, *John 1.* that is, that very light and true light; the Church being onely a witnesse of this light in him, as the moone is of the sun. This consideration may teach us two things.

1. It may humble us, in that all the light wee have, it is but borrowed: wee of our selves are but darknesse. What have wee which we have not received?

2. It teacheth us to depend so farre on the light of the Church, as wee are sure shee borroweth her light of Christ. Therefore to give the Church authority,

authority over the Scriptures, is as if one should send the sunne to the moone for light; therefore the voice of the Church is not the formall object of faith.

Gal. 1. 4.

2. The moone somewhat doth resemble the sunne in her light, motion, figure, and influence, and vertue over hearbes and plants, &c. The moone also is led by the sunne, shee followeth his circle. So every member of Christ should stand in conformity to the Sonne of God; wee should be fruitfull and profitable in our motions, and follow the example of Christ, who is gone before us.

3. As there is in the moone many changes, eclipfes, sometime darke, sometime light; never looking on inferiour bodies, with one face: Constant in nothing; but inconstancy. So the Church on earth is oft changed, sometime seeming more glori-

*Ecclesi
sua habet
tempera,
viz. perse-
cutionis,
pacis, &c.
Amb. Hex.
lib. 4. cap. 2.*

ous, sometimes lesse : as the sun of righteousnesse, Jesus Christ is farther or nearer unto it in his gracious presence and spirit. This meditation, Saint Ambrose did much ruminare.

*Ecclesia
videtur ut
luna defice-
re, sed non
defuit: ob-
umbrari
potest, de-
ficere non
potest.*

*Orbis lune
integer ma-
net cum so-
lis non ful-
get, &c.*

4. As the moone when shee appeareth not unto us, but is in darkenesse, hath both light in her selfe, and light and beauty from the sunne : So the Church may be obscured, and disappear to our sight; but at the same time it hath not onely a beeing, but a communion, and enlightening from Christ her sun : Christ is as a faithfull and skilfull Pilote, the Church as a ship, the world as the Sea; and Christ hath promised not to leave his Church in this dangerous Sea, but to bring her to the haven safe. Saint Ambrose followeth this meditation thus. The moone may have a diminution of her light, but not of her body : the Orbe of the

moone

moone is whole, though the shine be but in one quarter: So it is also with the Church.

In the moone I am taught to set a resemblance of this world and earthly things, *Revelat. 12. 1.* there the moone is taken for earthly, wordly things.

1. In respect of inferiority, the moone is the lowest of all celestiall bodies. So the world, and externall blessings of it, are the least and lowest of all; and there is no comparison betweene heavenly and earthly things: So ought wee to esteeme of the things of this world, and give them the lowest place in our affections. Hence the woman, that is, the Church, *Revel. 12. 1.* when shee was cloathed with the sunne, that is, when she had Christ his righteousnesse applyed unto her by faith; shee trod the moone under her feete; that is, shee held all sublunary things,

D 5 worldly,

III.

*The Moone
resembleth
this world
in.*

*1. Inferio-
ritie.*

2. *Mutability.*

worldly, earthly things, base and low in her affections.

2. In respect of mutability and change: if shee increase now, straight shee doth decrease as fast: if she be now in the full, she is presently in the waine, shee is never seene two nights with one face: even so is the fraile estate and inconstant condition of all sublunary things. Now, to day full and increased in wealth, honour, pleasure; to morrow in the waine, and no appearance of it: to day flourishing in health, strength, to morrow faded and fallen. Are not all worldly things of as round a figure as the moone, unstable and unconstant? 1. *John* 2. 17. [The world passeth away and the lust of it:] so doth the lustre of it, and whatsoever is desirable in it.

3. *Obscuritie.*

3. In respect of her obscurity and spots: for the moone in her chiefe brightnesse is clouded and

and speckled with blacke spots, a darkenesse within her selfe obscureth her: So are all worldly things: the greatest wealth in the world is spotted with many wants, cares, feares; the highest glory with sadde adversity, and some sense of misery. The most choice and delicate pleasures are but bitter-sweete, moth-eaten, and very alluring baites, covering mortall hookes: here is no light without some darkenesse.

4. In respect of her end and use. For by Gods ordinance the Moone is set to governe the night, as the Sun to rule the day: So the profits, and pleasures, and earthly comforts, serve onely for our use and benefit while we are in the night of this world, and vaile of darkenesse, compassed and clouded with vailles of sinne and calamities, the fruits thereof.

4. Use.

5. The

5. Disap-
pearing.

5. The Sunne rising, I see the Moone disapppeare, and there is no neede of her shine: so when the blessed Sun of righteousness shall rise in his glory upon us, and wee shall walke in that blessed and celestiall light, there is no more need of earthly comforts, that blessed Sunne shall drowne and swallow up all the lights of these candles, and of the Moone it selfe. As that holy woman and martyr going to her death said, I am now going to a place where money beareth no mastery. *Rev. 21. 23.* that City hath no need of the worlds Sun nor Moone; for the glory of God and the Lambe are the light of it.

Of the
Starres.

Now wee proceed to the Starres of the firmament, the handmaides of the Queene of heaven, who in their nature call us all to the knowledge of God. And by the teaching of grace, they

they all may be as the starre that
led the wise men to Christ. In
them let us consider,

The unconceivable magni-
tude of them, the swiftnesse of
their motion, their secret, but
admirable efficacie and influ-
ence; and all this to be put forth
or restrained at the Lords plea-
sure, must needs argue him to
bee wise of heart, and strong of
power, *Job 9, Verses 4. 7. 9, 10.* to
order so great things, and un-
searchable, yea, marvelous things
without number. Adde here-
unto the multitude of them,
which thou canst not number:
the force and power of them, as
mighty armies, for the execution
of the Lords justice and mercy,
which thou canst not reach. All
this leadeth us into the sense of
our owne imperfection in know-
ledge to apprehend his perfecti-
ons, that calleth them all by
their names. And hence wee are
called

Ps. 136. 8.

called both to acknowledge the power of him that made Pleiades and Orion, *Amos* 5. 8. as also to praise his goodnesse, that made the great lights; the Sun to governe the day, the Moone and Starres to rule the night.

This might stirre up our faith concerning the multitudes of beleevvers in the Kingdome of Christ, which shall bee as the starres of the firmament, *Genes.* 22. 17.

This consideration the Lord useth as an argument to confirm the faith of his Church, *Jerem.* 33. 22. Therefore is the Lord worthy of praise, *Psal.* 136. 7.

M.

The stars keepe their courses, and motions, and orbes constantly, and unweariably: they suffer no eclypses in themselves as the greater lights doe: they never deny their light unto others. By which both our faith may be strengthened, and our duty

duty directed. The former the Lord urgeth to confirme our faith in the stability, and truth of his promises. *Jer. 31. 35.* If the courses of the moone and starres can be broken, then may the seed of Israel cease. The latter directeth us,

1. To stand in our owne orbes with constancy, doing our owne duty as fixed starres. *Jude 13.* not as the shooting or wandring starres, that is, unconstant and unstable men, carried about with every winde of temptation, doctrine, lust: But we must hold on unweariably in doing our dutie.

2. To shine in grace without eclypses, so farre as is possible.

3. To deny to none our helpe and light that stand in need.

We see one starre differ from another in magnitude, claritie, glory and motion: yet one hindereth not another, one envieth
not

III.

not at another. Which noteth

1. The divers degrees of grace here. For the Saints have diversity of gifts, which maketh them as stars, divers in their use and shining, site and magnitude: yet must not bee adverse, not envious, not in pride advance ourselves above others; the stars doe not so. The stars have each one their glory: but none of them from themselves. And what hast thou which thou hast not received?

2. The divers degrees of glory hereafter, proved by the Apostle, 1. Cor. 15. 41. What a sweet elevation of the soule were it, in beholding the starres, to put our selves in minde of that heavenly glory, wherewith wee shall bee clothed? as the Scripture doth. *Dan. 12. 3.* They that turne many to righteousness shall shine as the starres.

IV.

Wee see the stars shine brightest

test in darkeſt nights, to teach and excite us in darkeſt nights of triall, afflictions, and dangers, moſt to manifeſt our light of faith, patience, fortitude, and graces. Where ſhould fortitude demonſtrate it ſelfe, but in the field and combate? Where doe ſpices ſend forth their odoriferous ſmells, but in the mortar under the peſtle?

In every ſtarre we muſt labour to ſee Jeſus Chriſt, who calleth himſelfe

V.

1. The morning ſtarre, *Revel.* 2. 28. And the bright morning ſtarre, *Rev.* 21. 16. He that overcommeth, I will give him the morning ſtarre, that is, I will communicate my ſelfe wholly unto him, and make him conformable unto mee in my glory: Alwayes the proportion of head and members obſerved.

*Chriſt the
morning
ſtarre.*

The morning ſtar is the moſt bright and ſhining of all the ſtarres

starres in heaven : see in it the most excellent light , and celestial glory of Christ , wherein the Lord Jesus excelleth all men and Angels , as farre as the morning starre, all the starres of heaven.

The morning starre communicateth all his light to the world. In this see Christ communicating to the world of beleevers all light of Grace and Glory.

The morning starre dispelleth the nights darkenesse. Hence conceive Christ that day starre rising in our hearts, 2. *Pet.* 1. 19. who by the light of his Prophecicall and Apostolicall Word, his Spirit accompanying the same , dispelleth the darkenesse of ignorance and errors, wherein wee were wrapped in the night of sinne, and unregenerate estate.

The morning starre is *anteambul^o Solis*, and fitly said to be the Suns harbenger, and fore-runner
of

of perfect day: Conceive Christ
our morning Star, not onely dis-
pelling and disperſing with the
beames of his light, the darke-
neſſe of this preſent life, which
is a night in compariſon: But is
a pledge of our perfect day, and
future glory, who in the mor-
ning of our common reſurreſtion
will ſhew himſelfe to all his
Saints in ſurpaſſing Glory and
Majeſty, above the perfect light
of a thouſand Sunnes. Thus wee
ſee the uſe of the Starres in their
naturall uſe excellent and uſefull:
but in ſpirituall and ſupernaturall
farre more to the Chriſtian and
Belcever.

2. Behold Chriſt termed the
ſtarre of Jacob, *Num. 24. 17.* Here
obſerve,

*Chriſt the
ſtarre of
Iacob.*

1. The originall of a ſtarre is
from heaven, not earth: I muſt
conceive of Chriſt otherwiſe
than of other men, which have
their originall on earth. But he
is

is the Lord from heaven, as God he is from heaven.

2. Yet a starre of Jacob. As a man of the posterity of Jacob: so I must conceive him both God and man.

3. This starre first riseth in the horizon of Judea and Jerusalem, see *Psal.* 60. 1. and carrieth his light round about to all nations, as the starres.

4. The use of this starre, is to be a load-starre to helpe us to our haven, that as Marriners on the Sea behold the Pole-star to saile safely, and avoid rockes and shelves: So must wee on the Sea of this world looke at this starre, and feare no shipwracke.

*Of the
clouds.*

Now come we to consider the inferiour heavens, and in these

consider the { Clouds,
Aire,
Windes.

The Clouds have a voice to teach us, not onely that mighty voice

voice of thunder, which made proud Pharaoh confesse his owne wickednesse, and begge prayers, as *Exodus* 9. 21. but also a silent voice, every of them being as that pillar of the cloud, which was a signe of Gods presence amongst his people, as *Exod.* 13. 21. yea, every cloud herein like the cloud of the Tabernacle, whereof is said, the glory of God appeared in the cloud, *Exodus* 16. 10. I may say as *Job* 37. 14. Harken and give heede to these wondrous workes of God.

*Cloudes
lead us to
God.*

Who is the Father of raine, *Job* 38. 28. that is, besides the Lord? what power is there that bindes the waters in the thicke clouds, so that the cloud breaketh not? *Job* 26. 29. And if thou dost know who it is that maketh the clouds to labour to water the earth, and who it is that turneth them about by his government,

I.

vernment to doe whatsoever hee commands them on the world for punishment or mercy? yet dost thou know how God disposeth them? the variety of them, the wondrous workes of him that is perfect in knowledge? *Job* 37. from 11. to 17.

Canst thou tell how the bottles of heaven are filled? how they being of infinite weight and magnitude, are hung as in a balance in the soft ayre, without any other stay than his Word? How the windowes of Heaven bee open to raine downe fatnesse and plenty? *Psal.* 65. 12. Surely, in these things the Lord left not himselfe without witnesse amongst the Gentiles in giving them rain & fruitful seasons, *Act.* 14. 17. and much lesse among us in the Church, to whom by the teaching of grace, they proclaim his wisdom, power, justice, mercy, as also his glory and majesty,

Majesty, who rideth on the clouds
as on a horse, and turneth them
what way soever he pleaseth.

As they leade us to God, so
they serve to afford us many ex-
cellent meditations.

1. Doe I see the raine fall from
the clouds to water the earth, &
returneth not in vaine? *Isa. 55. 10.*
I must see the worke of the word
preached upon my earthly heart,
for the moystening, softening,
and changing of my heart; for
preparing it to fruitfulness, and
preserving it in fruitfulness: for
it shall never bee in vaine, but
doth the worke for which it is
sent. Never was a greater plague
in Israel, than when for three
yeares and a halfe it rained not
on the earth in Ahabs time: a
greater plague cannot bee in this
life, than when this raine falleth
not to the moystening the fur-
rowes of our hearts.

2. Doe I see the clouds to bee

as

11.

as a shadow, and cover against the heate, parching and burning of the sun: I must herein behold the Lords protection, as a covering cloud, or shadow, saving his Saints from the sunne of affliction and persecution; which will burne up those that are not defended *Psal.* 91. 1. They shall abide under the shadow of the Almighty. Here is another manner of shadow than Jonah's gourd. I will run under this shadow, (saith David, *Psal.* 121. 6.) and the sunne shall not smite me by day.

3. Doe I see the raine-bow in the clouds? I must meditate of Gods faithfulnessse, who hath set it as a signe of mercy and patience: yea, I may carry my mind beyond the temporall; and conceive of Gods everlasting mercy in Christ, in whom I come to the throne of grace, which is described to have a raine-bow round

round about it, *Rev. 4. 3.*

4. When I see the cloud disperse it selfe upon all grounds, and raines fall on good and bad; I must learne to distill my goodnesse to all, in generall; good and bad, friends and enemies. And so show my selfe a childe of my heavenly Father, who letteth his raine fall on the just and unjust, *Mat. 5. 45.*

5. When I see the dewes of small raines, which is the joy and life of flowers; I must in them behold Jesus Christ, who compareth himselfe unto dew. *Hosea 14. 5.* I will be as a dew to Israel: the dew presenteth it selfe in faire weather: so Christ is neare, when Gods face and favour is calme and pacified.

The dew refresheth and reviveth withering medowes: so Christ by his grace, refresheth and quickeneth drie and dead hearts, remitting sinnes, and infu-

E

sing

Dewes resemble
Christ.

I

2

sing moyſture of grace and holineſſe, to make them fruitfull in all good workes.

3

The dewes temper and allay great heate and parching of the ſunne: ſo doth Chriſt coole the burning heate of his Fathers wrath; and quencheth the fiery darts of the divell, cooleth the heate of perſecution; and all, that wee may become and continue fruitfull. Without theſe dewes from heaven, is no expectation of fruits in earth. And without Chriſt and his grace, we can doe nothing at all.

6. I ſee a morning dew and ſuddaine raine ſoone dryed up: I muſt looke to the ſoundneſſe of my grace, faith, and comfort, that it bee not as an haſty raine, or an heritage haſtily gotten: that it bee not as the righteouſneſſe of Ephraim, *Hof. 6. 4.* as a morning dew, by ſun-riſing ſuddenly vaniſhed and gone, when
is

is most need of it. Hence learne to strive against hypocrisie.

7. In beholding the clouds, what a propherable meditation were it to consider them as the glorious charriot of Christ, wherein hee ascended to heaven, and was taken up in the cloude from the sight of his Disciples, *Acts* 1. 9. And wherein hee shall descend in great glory and majesty to judge the quicke and dead, *Matth.* 26. 64. As also how serviceable the cloudes shall bee unto us, as unto our head; when in the last day we shall bee taken up into the cloudes to meete the Lord in the ayre, and so shall bee ever with him, *1 Thes.* 4. 17.

Now come wee to the ayre, which is not in vaine, but may also leade us to God; for it hath expresse impressions of his fingers. For,

It truely and really subsisteth, though it bee not seene: so hath

E 2

also

Of the ayre.

I.

*Leading to
God many
wayes.*

also the Lord the maker thereof,
a reall but invisible existence.

II.

It leadeth us by the hand, to
the ubicuitie of GOD; for it is
every where, and in every open
place and secret, in townes and
fields, and widest deserts; it is in
the bowels of the earth, in the
bottome of the Sea, within us,
without us. Even so must I con-
ceive God present, at and in all
places, immediately compas-
sing me every where as the ayre.
Nay, hath place in my heart and
minde, that as surely as I con-
tinually draw the ayre into my
body, heart, and braines: so is
the Lord much more present
within mee. This will not let me
shut him up in heaven, whose
essence is not more there, than
in this inferiour world; though
his glory & majesty shine clearer
there. Neither to thinke him far
absent, nor by walls, doores, win-
dowes, closets or chambers, kept
from

from seeing or knowing my wayes ; no more than ayre : but I shall continually stand in awe, and feare to offend him.

I see the ayre, the preserver of my life, that without it, I cannot continue any whit, but presently perish ; so as wee may say of it truly, as the Apostle of God himselfe : In it under God wee live, move, and have our being, *Acts 17. 28.*

III.

The ayre of it selfe is darke, but yet admitteth the sun-beames to penetrate it, and lighten it. So must I, a Chaos of darkenesse in my selfe by nature, become a receptacle of light, and receive the beames of grace, from the funne of grace and righteousnesse.

IV.

As no creature wanteth a voyce to teach man ; so no man ought to be ashamed to learne, by whatsoever God will teach him : Amongst the rest, there is not almost any naturall thing which

*Of the
windes.*

poynteth us out to more spirituall use, nor affordeth more sweet matter of divine Meditation, than the wordes, which both leade us unto God, and into our selves, both for humiliation and direction.

I. It hath an apt resemblance and image of God in it.

*windes re-
semble God.*

1. In the subtilenesse and invisibilitie of the nature of it. No man ever saw the winde: thou canst not see it, saith Christ; the way of the winde is not knowne: so no man saw God at any time, and his wayes are unsearchable, and past finding out. The swiftnesse of the windes may note Gods omni-presence, who is said to ride on the wings of the winde.

2. In powerfull motion and efficacy of it; which no man can hinder or resist. For this invisible creature, hath a mighty force in tearing, rending, driving
afore

afore it whatsoever standeth in the way; trees, houses, nay, the raging seas, the ponderous cloudes, yea, the rockes and mountaines, and is able to shake the very foundations of the earth: And who seeth not here a lively resemblance of the omnipotent power of God, whose mighty arme worketh so irresistably in all the things of nature, yea, of grace, rending the hard rockes of our hearts, and casting downe loftie mountaines, exalted against grace? Who art thou that canst resist the Spirit in man?

3. In the freedome of his motion, the winde bloweth where it listeth, *Job. 3. 7.* No man can make the winde blow, nor leave blowing, but it mooveth it selfe, and resteth freely. And herein should wee cast our eyes on the Lords free working, as in all the workes of nature, so of

grace. He will have mercy where he will; and harden whom hee will. He will send the windes of his grace, and they shall heare the sound of it in this region, not in that; in this congregation, not in another; yea, this heart in the same congregation shall have the sound, and not another. Hee will blow a stronger gale, a fuller blast, a greater measure of grace on some, than on another. Hee may doe with his owne as hee will. And all things workes the same spirit to every one severally, as hee will, 1. Cor. 12. 11.

4. In the secrecy of his working of mighty works: the winds are invisible, but worke wonders in every place open and secret; but in a most still and silent manner: for thou knowest not whence it commeth, or whither it goeth. Whereby the Lord leadeth us to the secret worke of the spirit in
our

our conversion. As the subtile winde pierceth by the tenuitie of his substance into every cranny, and no man can keepe it out: so doth the Spirit of God blow into the very secrets of thy very conscience. The woman at the Well wondered how this winde could so pierce her, which brought a sound of all that ever thee did. Who is acquainted with the worke of grace in himsele, and hath not wondred after how unspeakeable a manner this winde hath blowne upon him?

*Motum sci-
mus, mo-
tum nesci-
mus.*

1. What a still voice he heard behinde him, directing him, and perswading him to the good way. But stronger than all power of men or Angels, and still followed with inward motion, to provoke him further.

2. How after a secrete and unknowne manner, these gracious windes have dissolved the clouds

of iniquitie, and watered the earth of his heart with raines of repentance, & godly sorrow; and ever since have kept his heart softened and humble.

3. He knoweth not how; but these blessed windes have dispersed the noysome vapours and corruptions of his heart: scattered the cloudes of ignorance, error, infidelity, doubts, feares, and cleared the heavens to him; that now hee chearefully beholdeth the sun-shine of Gods favour in Christ, and walketh in the light and comfort of it; and seeth nothing. Why? but hee heareth a still voyce and sound of this winde, the testimony of the Spirit, witnessing the pardon of his sinnes, and his assurance of acceptance and reconciliation.

4. Hee findeth a secret voyce and sound of the winde, making requests in him, with sighes which

which cannot be expressed. This secret breath and inspiration of the Spirit, giveth him breath, and maketh him frequent and fervent in prayers; to which hee was as heavie as a Beare to the stake.

5. He findeth the sound of this winde, not onely as the voyce behinde him, but feeleth the power of it as a strong blast behinde him, to drive him forward in the wayes of God. And whereas before hee was as the shippe that lay wind-bound: now having a faire gayle of winde, he is as a shippe under saile, that goeth as swift as an arrow: Hee can comfortably pray, reade, heare, meditate, admonish, watch as an active man in godlinesse: As a bird flying with the winde, flyeth swifter. In all these things wee may and must admire the greatnesse of God, who hath laid up the windes in his treasury,
and

and rideth upon the wings of the wind, *Psal.* 104. 3. and made them the wheelles of his charriot.

II.
Winde
lead us in-
to our
selues.

The consideration of the winde, leades us into our selues; and that,

1. For humiliation: For who knoweth the nature of the wind, the place of the winde, the way of the winde? He would have us humble, not onely by the ignorance of minde in diuine things, but even in naturall.

2. See in the winde our owne vanity. Lord what is man? *Job* 7. 7. Remember that my life is but a winde.

1. Inconstant as the winde, a short puffe which none can lay faster hold on, than on the winde: all humane things are as light as the winde.

2. Suddenly past away from us: even sometime so soone as it commeth.

3. It

3. It returneth not againe, no more than the winde. *Psal. 78.39.* He remembered, they were as winde passed, not returning againe.

2. For instruction: shall so fierce a creature bee at a becke, and shall not I?

1. I see this mighty creature obedient and subject to GOD. *Mat. 8.26.* Who is this to whom windes and seas obey? Doe they testifie to Christ that hee is the Sonne of God, and shall not I heare his Word, and acknowledge him my Lord and my God?

2. When I see a boysterous winde, and tempest arise, and carry away light things; as feathers, straw, chaffe: I must take notice of the miserable estate of wicked men, on whom destruction and feare shall come as a whirle-winde, *Prov. 1.27.* They shall

shall be driven away as chaffe & feathers in the winde, *Psal.* 1. *Job* 21. 18. The wicked shall bee as stubble before the winde, and as chaffe which the storme carrieth away. This was Jeremies meditation, *Cap.* 18. 17.

3. When I see or heare great windes doe great harmes, to blow downe houses over mens heads, unroote oakes, and strong trees: I must now looke to my foundation and rooting in grace, be sure I bee founded on a rocke, that when raines fall, windes blow, and stormes beate against my house, it may stand, *Matth.* 7. 27. If wee builde our walls with untempered mortar, it shall fall; a great shower shall come, and hailestones shall cause it to fall; and a stormie winde shall breake it, *Ezek.* 13. 11, 12.

4. When I see reedes and rushes tossed and shaken with every winde, I must looke to my
sta-

stablishing in the doctrine and profession of godlinesse, that I bee not carried about with every winde of libertine doctrine, every puffe of temptation, every frivolous humane invention, every frowne of superiours, every threatning of the times, every crosse occasion, as a man unstable in the grounds of received truth. John Baptist was not as a reede shaken with the winde; as many unsettled heads, carried into all novelties, conceits, and opinions, that no giddie conceit can bee broached, but shall finde favourers and admirers of things in true judgement to bee explored: but labour for soundnesse within. We have seene many faire Apples and Peares hanging on a tree lovely in sun-shine, which in the next whistling winde quite fall off, because they were rotten or unsound at the core. Wee are yet in some calme, but the storme riseth

riseth suddenly, wee know not how soone wee shall bee shaken, many prognosticks of foule and stormie weather are upon us. Let us bee wise and settle our selves in sinceritie of heart, and sound love of the truth, which shall hold us on our foundation, when others shall be overtured.

Thus the Prophet, having sufficiently by the eyes of his minde, drawne much matter of meditation from the heavens: he casteth downe his eyes on the earth, in the last verse of this Psalme, and with admiration, saith, O Lord, how wonderfull is thy name in all the earth! Nothing, that not onely the heavens, but also the earth, being rightly considered, may offer unto us abundant matter of divine meditation. Seeing then the whole hosts of heaven and earth are before thee, cōplaine not thou wantest.

rest matter wheron to meditate.

Come then, and see what great works the Lord hath done in the earth, and hearken what a loud voyce it hath to lead us unto God and our selves. See *Job* 12. 7.

Consider what barres, or engines, what mighty foundations uphold the malsie substance of the whole earth and sea, that the infinite weight should not fall through the soft, thin, and compassing ayre, where no man can make a feather hang without some stay. This was Jobs meditation, which ledde him to the infinite power of GOD, who hangeth the earth upon nothing, *Job* 26. 7. The whole frame of the heavens hath no other collumes than the ayre, the ayre leangeth on the earth, the earth hangeth on nothing but the mightie and powerfull Word of God.

From the unmoveable strength
and

The Earth.

I.

and stability of the earth, whose foundation cannot be shaken: we may fruitfully meditate of the stable and undoubted truth, and certainty of the Word of the Lord, both in his promises, and menaces: *Isay* 48. 13. My hand hath laid the foundation of the earth: Therefore heare, O Jacob, he will doe his will in thee, O Babel, &c. *Psalme* 125. 1, 2. They that trust in the Lord shall bee as Mount Sion, and stand for ever. As the hils compasse Jerusalem, so doth the Lord his people.

III.

From the earth which is full of the goodnesse of the Lord, *Psalme* 33.

1. Wee behold the riches of God, whose footstoole it is.

2. The bountifulnesse of God, who hath given it to the sons of men, *Psalme* 115. 16. and made it our table, prepared and furnished with all dainty foode; our house in which wee dwell, and a kinde

kinde and liberall mother, affording us all her riches and store at all times.

3 The providence of God, who cloatheth the grasse, and decketh the earth: and will hee not much more them that feare him? *Mat. 6.*

4. The justice of God in the barrennesse of the earth; A fruit of our fall and sin, and a just curse of the barrennesse of our owne hearts: A fruitfull land hee turneth to barrennesse for the sinnes of the inhabitants.

From the earth wee may raise sundry instructions concerning our selves:

IV.

1. Matter of humility: It being our common Mother whence we come, and whither wee must returne. Dust thou art, and to dust thou shalt returne.

The same in the fading of flowers, withering of grasse, and the mowing it downe, put
David

David in minde of the fading prosperitie, and unavoydable mortalitie of men, *Psalm* 90. 6, 7. Our matter is not iron, Steele, &c. but grasse. All flesh is grasse. This sense of our mortality should quicken the care of immortality.

2. Heavenly-mindednes. Seeing the earth is but a pricke or a point in comparison of heaven, and so should it bee unto us: who would lose an infinite for a finite, a thing of nothing? See wee not the earth hiding the wealth of it within the bowels, all the rich mettals, minerals, and costly stones? And why conceive not we hence their nature? Her selfe would cover these from our eyes, that we should not set our hearts on them, nor they hinder us from better things.

3. Love and labour after Gods Word. I see what paines men will take to digge and fetch out mettals,

metals, as silver, gold, &c. why should not I digge deepe for wisdome, and esteeme Gods Word as gold tryed by the fire, worth much paines and labour?

Prov. 2. 4.

4. I see the earth receiving seed, returne abundant fruit, according to the cost and paines of him that manureth it. Oh where is the thankfull returne of fruits of grace, which I should bring unto God for his cost, and manuring of mee? Every good heart and good ground must doe so, *Matth. 13. 8.* Every faithfull soule, as a fat soyle, must bee in some proportion answerable to the meanes, lest beeing often watered, and remaining fruitlesse, we bee neere a curse, &c. *Heb. 6. 7.*

We come now to particulars. Looke upon the Plants and Trees.

*Of trees
and plants.*

1. And put thy selfe in mind,
to

to become a tree of righteousness, the planting of the Lord.

2. Thou seest the tree stand firme upon his rootes against windes and tempests: see thou bee firmly rooted on Christ, lest the blast of persecution shake thee.

3. Thou seest the Tree well planted not onely greene, but fruitfull. Art not thou as a tree planted by the rivers of waters, in Gods garden and orchard of grace? Hath not hee warmed thy heart with his Sunne of grace? and watered thy soyle with fruitfull showers? Dost thou now, not onely become truly regenerate, moystened with the Spirit of grace, to make thee flourish and looke greene; but also bringest pleasant fruits unto the Lord? else looke for the axe to hew thee downe, and cast thee into the fire.

4. I see a good Tree bringeth not fruits onely, but good fruits, and an evill Tree bringeth forth no good fruit: No man gathereth grapes on thistles. By my fruits must I be knowne. A good and a bad Tree may bring forth leaves, and armes, and greenenesse alike: so good and bad have many externall things alike in common, as wealth, name, beauty; yea, hearing, speaking, profession. But good fruits from good juyce and sap, are proper to good and living rootes: I must examine the goodnesse of my fruites.

5. I see fruitfull Trees the more laden, the more they encline and bow themselves downe neare the ground, offering their fruites to every gatherer: So must I, the more fruitfull in grace, be the more humble, and free, and beneficiall to every
one

one that can gather any thing from me.

6. What particular can I behold, and not gather some spirituall fruit? See I a Palme Tree? It is an image of a just man thriving by afflictions: The more weight the more growing, *Psalme 92. 13.* Looke I upon a Vine? Christ compareth himselfe to a Vine, *John 15.* and the faithfull to the Branches set into him. How many Meditations may one draw hence? Nay, the very Thornes and Briars teach us to beware of earthly and choaking cares, *Luke 8. 14.* and pleasures which choake the Word, that the seede of God cannot thrive in their hearts; besides the sight of our sinne, in the abundance of them.

*Of the
Beasts,*

Aske the Beasts, and every one of the will teach thee something. *Job 12. 7.* All the beasts on a thousand

land hils are the Lords, *Psal.* 50.

In the Lyon, behold the Lyon of the tribe of Judah, who foyled the roaring Lyon.

In a Lambe, see the Lambe of God that taketh away the sinnes of the world.

In a Sheepe, note the wandering disposition, *I/ay* 53.6. And the dutie to heare the voyce of Christ the shepherd, and follow him, *Joh.* 10.

In a Goate, a stinking creature, see the image of a reprobate, who shall bee set on the left hand, *Mat.* 25. 33.

In the Oxe and Asse, to know our Master that feedeth us, *I/ay.* 1.

In the Horse and Mule, indocible creatures, who cannot bee taught by rules, but by over-ruling & bridling; see our untaught and refractarie nature: therefore let us not bee like them, *Psal.* 32.9.

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In the little Emmet, see what providence and diligence thou art to use; while time lasteth to lay up for time to come. Avoide lazinesse, and idlenesse, and know thy season, *Prov. 6. 6.*

In the contemptible Worme, trodden under foote: Consider the humility of Christ, who was as a worme and no man, *Psal. 22.* Let the same minde bee in you. Thus shall wee use them as their Lords, when we see the Lord in them. And while wee cannot be beyond them in strength of body, quicknesse of senses, and swiftnesse of foote; wee shall be beyond them in discourse of minde, and in divine and spirituall contemplation.

*Of the
Birds.*

Looke on the Birds upon and about the earth, and consider from them all:

1. The providence of GOD; they reape not, nor spin, and yet are fed: a Sparrow falleth not to the

the ground, without his will,
Mat. 6. 26. [Are not we better
than they?]

2. In the Dove, we have
a lesson of patience, meeknesse,
innocency, simplicity, without
wrath or revenge, *Matth. 10. 16.*
David mourned for sinne like a
Dove.

3. The Turtle, Crane, and
Swallow, teach us wisedome to
know our seasons, *Jer. 8. 7.* Let
us learne to know the day of our
visitation.

4. The Eagle, to flie unto
Christ where ever he be, in earth
or heaven, *Mat. 24. 28.*

5. The Henne brooding her
chickens, puts us in minde of
Gods mercy, in gathering us,
and stretching the wing of his
mercy over us, *Matthew 23. 27.*
Wee have no safety but under
him; wee lye open to prey and
spoyle without him.

6. The Raven of the valley

must put children in minde of their dutie towards their Parents, lest they picke out their eyes, *Prov.* 30. 17.

7. The nests of birds must put us in minde of our Saviours poverty, *Matth.* 8. 20. If we want such conveniences, wee must be content as he was.

8. The taking of silly birds in a net or snare, must put us in minde, to beware of halting to sinne, which is as if a bird should hasten unto the snare, *Prov.* 7. 23.

*Of the Sea
and Fishes.*

Looke upon the sea and fishes, and behold the wonders of God in the deepes.

1. Who is it, who calmeth the sea by his power, and by his understanding smiteth the pride of it? who measureth the face of the waters with a compasse? *Job* 26. 10, 11. and keepeth it from flowing over the earth?

2. The sea is like unto God, an inexhaust fountaine; for when
so

so many foulds and rivers are run out, as so many thousand millions of creatures enjoy; it is not diminished, but remaineth in the same fulnesse: for this is the river of God that is full of waters, *Psal.* 65. So the Lord is a sea of grace; the more hee giveth, himselfe hath never the lesse.

3. I see all rivers runne into the sea, and pay a tribute to that whence they doe receive: So, as all is from God, all must returne to him by way of thankfulness.

4. I see the sea obey his maker, keepe his bounds and banks; I must feare God, shew my obedience, stand in my vocation, *Ier.* 5. 22.

5. I see in the sea a mappe of the misery of mans life; it floweth and ebbeth: seldome in the sea quiet, but after a little calme, a tempest riseth suddenly. So I must looke for stormes upon this sea of so troublesome a world.

6. In the Sea are innumerable creatures, small and great: there walke the shippes, there play the Leviathans; some of which have beene found sixe hundred foote long, and three hundred and sixtie foote broad: all which sheweth the power, wisdom, and providence of GOD: for all these doe waite on thee O Lord, *Psal. 104. 25.*

7. In the Fishes, it will not bee fruitlesse to consider what miracles God hath wrought by them. Jonah saved by a fish: two fishes multiplied by Christ, to feede five thousand men, besides women and children: how Christ made himselfe knowne by a great draught of fishes, *Math. 17. 27.*

8. When I see fishes caught in a net, or hooke unawares; Consider the folly of men taken by baites of pleasure; and thinke no more of their time, but are taken

taken, as fishes, in an evill net,
Eccles. 9. 12.

9. When I see a Fisher cast in his nets to catch fish, I may enter into a large field of the net of the Gospel, cast into the sea, *Matth. 13. 47.* and of Ministers the fishers of men, *Matth. 4. 19.* and of the pulling men out of the sea of the world, by the power and preaching of the Gospell; as is shewed in that Prophetickall vision of *Ezekiel, 17. 9, 10.*

Thus have wee shewed how all earthly things may minister heavenly meditations to heavenly mindes. How a good man will & may easily fall out of earthly talke into heavenly: for when hee mindeth heaven, and the carnall man earth; both are in their elements. The fire of the one, namely the spirituall man, heaveth him upward, and the earth of the other presseth him downe, and burieth him alive.

*Vox Dei
est in om-
nibus, per
omnia, de
omnibus, &
ad omnia,
loquens no-
biscum
scilicet per &
ubique.*

Job 26.14.

We have seene by the former discourse, that no man wanteth Preachers to helpe him towards GOD. Every Creature may bee a Preacher to him, in whom the spirit first inwardly preacheth: and wee may take notice how barren and fruitlesse our mindes are, and how frothie our speeches by our owne defect. God is not wanting to us neither in his Word, nor in his Workes, neither in the Scriptures, nor in the Creatures; but is still teaching, counselling, admonishing, and justly condemning those that in both remaine untaught. Wee will conclude the Treatise with the words of Job; Behold these are a part of his wayes, but how little a portion heare wee of him? and who can understand his fearefull power?

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